

Friendship with Jesus

MRS. BRAMWELL BOOTH

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From
Commissioner and Mrs.
Solomon

In Memory of
the Councils with
The General . .

1924

Friendship With Jesus

(Field Officers' Councils. 1922.)

BY

MRS. BRAMWELL BOOTH

Author of 'Mothers and the Empire'; 'Powers of Salvation Army Officers'



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I DEDICATE THIS BOOK TO THE GENERAL,
MY HUSBAND, LOVER, AND FRIEND,
WHO SET BEFORE ME THESE OPEN DOORS OF SERVICE,
AND BY WHOSE HELP I WAS ENCOURAGED TO ENTER THEM.

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‘ O LORD, I have been talking to the people ;
Thought’s wheels have round me whirled a fiery zone,
And the recoil of my words’ airy ripple
My heart unheedful has puffed up and blown.
Therefore I cast myself before Thee prone :
Lay cool hands on my burning brain, and press
From my weak heart the swelling emptiness.’

From ‘ The Diary of an Old Soul ’ by GEORGE MACDONALD.

INTRODUCTORY

A VERY unexpected turn of the wheel brings me before you again at these Annual Councils as your leader. *Before, as the British Commissioner, I knew that the General had my successor in mind. This is not so now, and therefore I have an additional sense of responsibility. I feel that you are more really my charge.

Owing to the likelihood of a change of appointment, every Officer, I suppose, is urged by a sense of the limit of time in which a great opportunity must be tackled. My remaining years on earth must be few in any case; and I am keenly alive to the importance of these Councils. For one thing, they involve the expenditure of time and money, which is well spent only if their object be obtained.

Some Officers are present with us for the first time: others have attended twenty or thirty Annual Councils. The Devil tempts some to think their present opportunity (especially that of listening in Officers' Councils) too limited. He persuades them that they must wait to fulfil the glorious destiny of a life-walk with God until they are among the speakers rather than the listeners, or until they have a change of appointment or a promotion, or are moved to another Division!

* Mrs. Booth farewelled as British Commissioner in September, 1921, and was re-appointed in May, 1922.

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For our benefit, a comrade has given a turn and a twist to some verses which appeared in print a week ago. Here they are:

If I had only Chalker's chance,
I'd manage any corps,
If I could be at Number I,
Instead of Number IV.

If I were stationed at the Rink,
Instead of Muttonbone,
I'd pull off sure a tip-top grade,
Or else I'd clear off home.

If I could only go abroad,
I might get on the Staff.
I'd bring the heathen to the fold,
Where spicy breezes waft.

If I had not to plod and plan,
And visit, well or ill,
My eloquence would make its way
And I should thousands thrill.

But though I lay the blame on chance,
I notice with a sigh,
The fact I cannot quite escape,
That half of 'if' is 'I.'

Officers' Councils stand out from other meetings in that they are set apart for your own improvement. They provide a few brief hours during which you are not expected to give the bread of life to the starving. You are called apart now to meet with Him, the Fount of Life, for your own hearts' needs.

Every Officer is under obligation to use these Councils to the best advantage. The subject matter I have chosen is to direct thought, but all does not rest with the speaker.

Holy influences are at work to uplift, instruct,

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and strengthen when a body of believing and sincere people, such as are our Officers, turn away from earthly cares and the burdens of their work and centre their hearts upon God, His power, and Presence. I count upon you each, during these Councils, to meet with God alone, bringing your personal need to His fullness.

These meetings, without a kindling of the spirit of worship which makes it possible for each soul to be alone with God, would but add to the turmoil, the jar, and the rush of your lives. Let us take advantage of these hours 'to come apart,' to stir up the spirit of worship within and enter into the Lord's presence.

'If chosen men could never be alone
In deep mid-silence open-doored to God,
No greatness ever had been dreamed or done.'

The enemy of souls ever seeks to defeat an effort to be alone with God. During these meetings he will beguile your mind into a bypath or blind alley if he can. He will seek to bring before you something other than a vision of the Lord, clad in love, peace, and power.

I beseech you to give the Devil no quarter! He will exert himself to give a lead to your thoughts quite as much as I shall, and apart from your own effort and will I am powerless to help you. A man may be watching the sunlight sparkling in the dew and glowing in the lovely hues of flowers, but a turn of the eye will set him gazing in the gloom of his own shadow on a barren wall.

As Officers of The Salvation Army, you stand out from the common ranks of men; you have an ambition, a plan as to what you mean to do, an

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ideal as to what you ought to be. A noble aim in life is a great possession: value it. You each can say, 'I have a special work to do, as one who, by God's plan and appointment, has a separate position, separate responsibilities, and an individual call: a work which must be left undone if I do not do it.'

Seeking a means of reaching their hearts, it is part of your duty to look around, with alert eyes, on your fellow men. No doubt you realize how little ennobling ambition they have on the whole. The purpose of life, as most people interpret it, does not lift them above the round of daily duty, seen as a means of securing daily bread. Let us eat, drink, and obtain clothing and shelter—the majority make no higher demand from life. They are concerned as to what they can grab from life, but have no thought as to what they can bestow.

Looking around upon mankind, Jesus noted the same lack of high ambition that we deplore to-day. He marked how eager men were to grab, and how little they thought about giving. How few He met who were yielding their lives in generous service to God and man! Considering this, He warned the people, 'Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth' (Luke xii. 15).

To protect His disciples from the prevailing spirit of self-seeking, Jesus gave them a rule of life for all time:

'Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God; and all these things shall be added unto you. . . .

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Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also ' (Luke xii 29-31, 33, 34).

Set apart for God's service, we may not concern ourselves unnecessarily with mere earthly gain. Living and working in this world, we have a model, the man Christ Jesus, but no mere record of His life would have power to transform us. Through the link, our faith, we find Him ever at our side, reminding us of His Kingdom and His plan for our lives, inspiring us to climb higher, making us dissatisfied with ourselves. The General says :

' It is the life of Jesus in us, and the evidence of that life, that are really all-important. No extent of worldly wisdom or historical testimony can finally establish for us the fact and power of Christ's resurrection, unless we have proof in ourselves of His presence as a Living Spirit. With St. Paul, we must " know Him, and the power of His resurrection." That is the grand knowledge. That is the crown of all knowledge. That is the knowledge which places those who have received it beyond the freaks and fancies of human wisdom or human folly. That is the knowledge which cleanses the heart, destroys the strength of evil, and brings in that true righteousness which is the power to do right. That is the greatest proof of the resurrection.'

Last year I reminded you that the inner life reveals itself in a man's thoughts: ' As he thinketh in his heart so is he ' (Prov. xxiii. 7).

The world grades men more or less according to position and wealth, not by their qualities of soul and spirit. Yet the Bible tells us again and again that true riches are in the heart alone. ' The blessing of the Lord it maketh rich ' (Prov. x. 22). ' There is that maketh himself rich, yet hath

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nothing: there is that maketh himself poor, yet hath great riches' (Prov. xiii. 7). Our Lord says that man is foolish 'that layeth up treasure for himself, and is not rich towards God' (Luke xii. 21). James says: 'Hath not God chosen the poor of this world rich in faith?' (James ii. 5). I ask you to assess your wealth by this standard, and discover whether you are rich or whether you are poor.

An ardent supporter once said to Abraham Lincoln, 'It will be all right: God is on our side.' The great man thoughtfully replied, 'I don't quite like that way of putting it. I prefer to ask myself, "Are we on God's side?"'

God's word frequently reminds us of the need for self-examination. 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except you be reprobates?' (2 Cor. xiii. 5).

Look within. These quiet hours shine with opportunity for reflection. I appeal to you to examine your ambitions, aims, and hopes. Some of them, perhaps, are not clearly defined: you have never torn the veil from them; yet they colour your outlook and determine the quality of your work. Have no veiled hopes in your heart, but tear all wrappings away in honest self-examination. Does the hope of being found in His image shine out, making every other hope dim?

Note the path you are treading. The Cross stood at the starting point of the road which led you to the Training Garrison. As you stood at the Cross, you saw that its shadow fell along the way you were to tread to the end of the journey. When you set out, how earnestly you determined to keep your feet closely in the shadow of the Cross. Take your

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bearings to-day. Compare your progress on the journey, known alone to yourself and God, with the noblest resolutions you have made. 'It is always a great moment when you realize how little you know of the great things and of the great Teacher.'

Commune with your conscience. Yours is an enlightened conscience. It will be impossible for you to be helped in these meetings except in harmony with your conscience, and I ask you individually to bring conscience to bear upon all that may be spoken and all the Holy Spirit may lay before you. Wordsworth says :

'But above all, the victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire obedience to the law
Of conscience; *conscience revered and obeyed,*
Is God's most intimate presence in the soul,
And His most perfect image in the world.'

An alert conscience is essential to your true success. The birth into spiritual life was made possible because your conscience was awakened. Conscience spoke to you of the enemy, sin, within; you acknowledged your dire need, and this brought you to the Saviour—brought Him to you. That was but a birth, the birth of the 'new creature.' Growth in spiritual life depends very much upon your eagerness to know the truth about yourself. One of my responsibilities towards you is to know you, your capabilities, your spirit; but it is even more vital that you shall each know yourself. 'Knowledge of self,' says Richard of St. Victor, 'is the Holy Mountain up which man must first climb on his way towards union with God.'

I count on you not to fail in grasping this opportunity through lack of personal effort. Personal

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effort, reaching out for God, alone can win spiritual experience, be that experience the bud, the flower, or the fruit.

Bestir yourself to enter into His presence. The approach must be mutual. 'Your heart is, if you leave it unstirred, as a tomb in which a god lies buried. Vow yourself a crusader to redeem that sacred sepulchre.'

Apart from the spirit of Jesus within you, no human attainments, knowledge, or gifts, will make you a successful soul-winner.

Your will is the golden knot which will bind your being up with God's purposes, and transform your life with availing love and useful service.

The service and sacrifice that does not spring from the will is liable to change with changing circumstances. Antigonus, the Greek general, marked in his army a pale, thin soldier, who was always ready for special duty, and did not flinch in the hottest of the fight. Thinking that such a soldier might be even more valuable if he enjoyed better health, the emperor called in the most eminent physician of the day to treat him. In due course a complete cure was effected. Then the soldier's conduct changed. He became marked as a man who shirked work and never volunteered for dangerous duty. Remonstrated with, he said, 'When I was ailing and expecting soon to die, I cared little for life, but now that I am well I feel the importance of living as never before.'

His will had taken another direction, because self-love, rather than the spirit of self-sacrifice, had been predominant with him all the time!

God's word is only of value to us if it is regnant in our lives. Truth is only ours when our will

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twines about it as the creeping plant climbs its trellis.

Many soothe themselves with good intentions but fail to improve because they do not enlist their will.

‘Grant us the will to fashion as we feel,

Grant us the strength to labour as we know,

Grant us the purpose, ribb’d and edged with steel,

To strike the blow.

‘Knowledge we ask not—knowledge Thou hast lent,

But, Lord, the will—there lies our bitter need,

Give us to build above the deep intent

The deed, the deed.’

‘ WE are united with God. This is not only a union with Him in spiritual life and power, infinitely important as that is for ourselves, but it is a union with Him in His purposes for the lost. We say that we must enter into their condition ; and we feel also that we must enter into His heart. . . . He is the shepherd, and He is seeking the lost sheep. I claim that we are united with Him in the same great purpose.’—GENERAL BRAMWELL BOOTH.

I

OUR PURPOSE

I HAVE courage, my dear comrades, to stand before you again at these Councils, because I believe God has given me a message for you, and for my own heart. My message lies in the simple thought that the purpose of The Salvation Army—of every Salvationist—is to bring souls into right relationship with Jesus. I want to impress this upon you. I want you to lay it anew to heart.

We accept God's word. This tells us clearly that God had a purpose for man 'before the foundation of the world' (Eph. i. 4-10). Jesus, the embodiment of this purpose, declared both God's purpose and God's plan for its fulfilment: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

From the time when he gave himself to God, the stream of Paul's life flowed into the mighty river of God's purpose. He lived 'to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, *according to the eternal*

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purpose which He purposed in Christ Jesus our Lord' (Eph. iii. 9-11).

Much of Paul's language is more easily understood by the saint than by the sinner, but saint and sinner are left in no doubt as to God's purpose in the incarnation. Clear beyond all mistaking is the pronouncement of Jesus: 'The Son of Man is come to seek and to save that which was lost.' Full of grace, simplicity, and truth, those words are understood when spoken to the most degraded in the lowest brothel. They are more readily understood by the ignorant than by the learned, by the confessed sinner than by the self-righteous.

The Gospel of Jesus is as simple as it is profound, and our purpose is to be a living embodiment of that Gospel.

The Founder linked his life, work, and faith with God's purpose to save the lost. He saw this purpose clearly. It possessed him body and soul. At the recent International Social Council, the General said:

'The dear Founder's care, and work, for the lost came out of his own soul's experience, and was an expression of his own spiritual life. Jesus Christ was revealed in him, not only as a Saviour from his own sin, and a source of love and joy for himself, but as a Saviour for them that are afar off, the Great Healer for them. He personally grasped the Divine plan for every man, and saw the value of the soul. . . . He believed God would pardon the farthest from pardon, and cleanse those least disposed to the sanctuaries of earth, if they would but turn to Him and live.'

Many men and women are intermittently haunted by visions of a noble purpose which would transform their lives and work wonders in the world if they would but let it reign. In the watches of the night

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they sometimes perceive what they might be and do; but their wills are not enlisted. They will not make the initial sacrifices. They will not face the readjustments which must follow obedience to the light. If they could clasp the new without dropping the old, they would reach out towards it. As it is they close their eyes; and their times of vision are only memorable as resisted impulses.

The Founder was not merely haunted by a great purpose: he was dedicated to it. His life, with its abundant powers, was devoted to it. He was impelled, as he himself said, by 'the impulses and urges of an undying ambition to save souls.'

Because the Founder saw God's purpose and made it his, dedicating every moment of his life to it, his influence triumphs to-day; thousands of men and women have consecrated their lives to the same holy purpose; and among all agencies existing for the betterment of the world, The Army heads the list with by far the largest total of seekers for Salvation.

God's purpose is ours: our purpose is His.

Have you the joy of entire dedication to this same end? If so you will not be easily shaken, for you are building on an enduring foundation. You will not be easily offended. Hoping for His 'well done, thou good and faithful servant,' you will not yearn for earthly praise. Nor will you be tempted to conform your life to the standards of the world, as did the Pharisees, to whom Jesus said, 'Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God' (Luke xvi. 15).

Difficulties, hardship, all manner of sorrows and disappointments, must not for one moment turn you

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from desperate effort to bring souls into right relationship with Jesus. God's purpose for man is our precious trust.

I hope the younger Officers, who see The Army honoured throughout the world to-day, study our history and have some idea of the fierce and bitter conflict of the first fifteen years, when the mountains of difficulty seemed almost impenetrable; and misrepresentations, slander, and contumely harassed the pioneers.

As the years went by, God bestowed upon William Booth a measure of success and fame in many lands, such as few have enjoyed; but adulation, the esteem in which the world held him, the call for him as a public character, did not blur the vision he had received. All the allurements of the Devil to blind his eyes failed, and he did not, for one moment, turn aside from the simplicity of his purpose. Before embarking upon any new venture, he questioned, 'Will this further the Salvation of souls?'

The ancients used a kind of jasper, which they called Lydian stone, to test the quality of metal, and especially to test gold. Across the broken surface of this touchstone the metal was drawn, and the streak it left indicated the quality. To test the quality of all that we, as Salvationists, do and plan, the Founder has left us a touchstone, the soul-saving purpose entrusted to The Army.

Test your work by the question—am I bringing souls into right relationship with Jesus. Your test question should not be, am I making Salvationists? though it is important that you should make Salvationists, and you will do this if you are true to our purpose. Your life is dedicated to bring sinners to

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Jesus. If they are brought to see and know Him truly, many of them will love Him as Peter did, as we do; many of them will testify of Him as we do, and join Him in His quest to save the lost.

We do not want a large Army, unless it is an Army of called and selected people, and those whom we exist to help must not be driven away by the mistaken idea that we expect them all to become Salvationists.

If we would bring people into right relationship with Jesus, *we must guard against a narrow outlook.* The more of Christ-love we have in our hearts, the wider will be our outlook. Tennyson expressed a noble resolution when he wrote :

‘Ah, yet, tho’ all the world forsake,
Tho’ fortune clip my wings,
*I will not cramp my heart, nor take
Half-views of men and things.’*

Do you look with favour only upon those who will adopt our methods and help to swell official figures? Are you tempted to care only for those who are likely to be of use to you in one way or another, those whom you can mould after a particular pattern?

Do you find it difficult to be patient with some? The weak, the sinning, the maimed, may sometimes seem unlikely to rise to the standard of soldiership! Do not give them up on that account. Our purpose is to bring them into touch with Jesus.

I beg you to remember that our object is to help the man, the woman, the child, who comes into The Army hall, to meet with God and not necessarily to tie up with The Salvation Army. Let there be an understanding spirit within you, a realization

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of the loftiness of your mission. Then, like Jacob, when his vision beneath the starry cloak of night taught him that earth is closely linked with heaven, the wayfarer on life's journey will be able to say of your citadel, or indeed of the spot where you form the open-air ring, or stand alone to preach the Gospel, 'This is none other but the house of God, and this is the gate of heaven.'

The General says:

'The Salvation Army exists not so much for the Salvationist as for the whole world. So that the safety and continued life of The Army depend not upon our guarding and shepherding what we have won, but upon the uttermost devotion of it all to help and bless and save mankind. This is the grand message of The Army of the past to The Army of the present.'

Throughout your lives of being and doing, I want you to have in mind as a key-thought the truth that The Salvation Army organization, in its parts and as a whole, is but a setting for the imperishable jewel of Christ's desire for the Salvation of all men. The more valuable, glowing, and sparkling the jewel, the plainer should be the setting; the object of which is to hold the jewel in position, that its beauty, which needs no foil, and its worth, which is beyond price, may be clearly seen.

Study the simplicity of Jesus, the clearness of His message, Salvation for all the world, from every sin and from the bondage of sinfulness itself. As an Army we fight to effect this, and we fight for this alone. Remember this in every open-air meeting; in preparing for your public work. Remember it as you stand before the people every Sunday night, yes, and every Sunday afternoon. Let there be no Salvation meeting in which the word Salvation does not ring out clearly.

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This mighty soul-saving purpose is the heart of our social work, our work behind the scenes, our work with individuals: it is all for God, it is all for souls, and it is for the whole world. This purpose sanctifies all our measures. Every tributary of Salvation Army service swells the river of life-giving truth which the Holy Ghost is pouring out upon the parched world.

Our influence for God upon the armies of both sides in the great war was powerful because our Salvationists were inspired with the holy purpose of soul-winning, and were ready to see and grasp an opportunity to bring a sinner to God. Many souls were won in the trenches and at the bases by Salvationists of the rank and file.

A sister serving in a British military hospital in France during the war says that she only witnessed the miracle of conversion once during her life, and then it was a 'double miracle.' A young man in her ward displayed on his locker a Bible which he thought had saved his life. When he was slightly wounded by a shower of shrapnel dust, a formidable piece of shrapnel passed three parts through the Bible in his breast pocket.

One afternoon an Australian Salvation Army Officer, in the uniform of a chaplain of the Australian forces, came into the ward. He talked in a fatherly manner with this blue-eyed English boy—he seemed little more—and was asked to look at the Bible. Many had looked at the interesting Bible, but none, as yet, had spoken of its message. Opening the Bible at the place where the burnt tunnel ended, the Major read a few verses. 'Well, have you noticed this message for yourself, and have you accepted this Salvation?' he then asked with a

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cheery smile. The answer, 'no,' was a contrite one, and, after prayer on both sides, the young man gladly testified to Salvation. The occupant of the next bed had watched the scene with wistful eyes. 'You would like to be saved, too, laddie, I believe,' said the fatherly Major, bending over the sorely wounded man; and he was used to bring that longing heart also, then and there, into the light.

The Salvation Army—we shall never lose that title! It is for you to see that the meaning does not cease to be apt. It is for you to protect that title from becoming as a tombstone over what was once a living and breathing body.

There is a possibility that our title might become, so to speak, a mere trade-mark. It is a trade-mark in that no one else may use it; but there is glory in such a trade-mark only when all that it marks is in harmony with the one supreme purpose.

What is the label outside your hall?—The Salvation Army. What is the lettering on your cap or bonnet?—The Salvation Army. In wireless telegraphy there must be some medium through which the waves communicating the message may be set up. The Salvation Army purposes to be a medium through which God's message of Salvation will effectively reach man.

Because our halls are designed to be meeting-places between God and man, my soul is stirred to have them open to the public every evening. This was one of our first plans of campaign. We ought to revive and maintain it.

The Founder used to remind us that the music-halls, public-houses, and other Devil's traps are open every evening, and he insisted that our door, the emblem of the way of safety, should be an open

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door. To-day hosts of people of all ages, little children among them in large numbers, are flocking to places of amusement where influences are at work which threaten to undermine the health and moral tone of all the nations of the civilized world. Multitudes of people spend Saturday evening in public-houses, because these invite them with an open door, friendly warmth, and human fellowship.

We must be true to our name, and this cannot be unless we strive after the ever-open door. On no evening in the week, and especially on no Saturday evening, should it be possible for any to come expectantly to our door and find it closed.

I do not say press your soldiers to be present at the hall every evening. Indeed, in some of our citadels, if the accommodation is to be filled with soldiers, there will not be room for many outsiders. Nor do I say that the Officer need be present at each week-night meeting. At least once in the week a local officer, or soldier, could be held responsible.

To fulfil our purpose, we must help our soldiery and young people to establish and maintain right relationship with Jesus. We must help them to be partakers of His Spirit. Their presence in the ranks, their cartridge money, their uniform wearing, are worthless apart from this.

If close personal relationship with Jesus is vital for our soldiery, how vital it is for us as Officers!

I beseech you to cherish a close personal relationship with Jesus. Consider Him just now. Put away for a few moments the thought of your work and your problems. The solution of most of our problems is to improve our personal relationship with Jesus, 'to know Him and the power of His resurrection.'

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Before there was any organized system of worship, any set institution of ceremony, any written record of Christ's teaching; before there was any statement of doctrine, one saying 'I am of Paul' and another 'I am of Barnabas'; before God was worshipped in any building consecrated to the Christian faith, the Church of Christ was found in the hearts of the few who knew Him and loved Him, and were willing to lay down their lives for His sake.

Those first lovers of the Lord had His Spirit. Have we His Spirit? This is our test as Salvationists to-day. 'If any man have not the Spirit of Christ, he is none of His' (Rom. viii. 9). If any church or organization has not the Spirit of Christ, clearly it is none of His.

In last week's 'War Cry' I read this story :

'One day a widow in great sorrow asked a man of God what she should do under her trial. She had just lost her only child, who had been her sole comfort, the one being for whom she had lived. Now, after her hard day's toil, she went home to an empty room, and life was unbearably lonely and apparently devoid of purpose. No welcoming smile, no loving preparations awaited her.

'That man of God had an appointment to keep and could not stay long, but he listened to all she told him with real sympathy, and then said : "Just do this. When you get into your empty room say, 'Jesus is here. Jesus will help me.' Keep on saying it, even if at first you do not feel any different."

'A year later the same woman came to him smiling, and made herself known, reminding him of that earlier talk. "I followed your advice," she said, "and it has made all the difference in my life. I think no more of the loneliness now. Jesus has revealed Himself to me."'

Do not wait to approach Jesus intimately yourself until sorrow or trial befall you. To attain holiness

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of life and character do not look forward to some great day when all shall suddenly become easier. Holiness, your heritage, is only to be obtained in Jesus. When the storm of temptation arises, say to yourself, 'Jesus is here.' In your longing to grow more like Him, say to yourself, 'Jesus is here.'

' Lord, speak to me, that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy erring children lost and lone.

' Oh, lead me, Lord, that I may lead
The wandering and the wavering feet,
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

' Oh, teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depth of many a heart.

' Oh, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and flowing word
Thy love to tell, Thy praise to show.'

‘ WE say the world is dying ; what for ? Sermons ? No. Periodicals ? No. . . . Dying for disquisitions ? No. For fine-spun theories ? No. For creeds and faiths ? Oh, you might have them by the dozen ! What is it dying for ? *Downright, straightforward, honest, loving, earnest testimony about what God can do for souls: that is what it wants.*’—CATHERINE BOOTH, *The Mother of The Salvation Army*.

II

THE POWER OF TESTIMONY

* **R**EVIEWING the consolidation, development, and world-wide extension of Salvation Army work, have we not clearly seen that our prosperity, collectively and as individuals, has been due to love and loyalty to Jesus, manifested in open and perpetual confession of God's personal dealing—the ringing testimony of the individual Salvationist, Officer, soldier, and convert ?

God's blessing has made the history of our Army glorious.

God has blessed us in so far as we have published the name of Jesus; sought language only to tell of His love; evolved methods to arrest the attention of the man in the street, and of all whom we can reach, to the fact that He is easy of access, and that His Blood was shed to save.

God has blessed us because we have warned sinners of the certain doom of those who reject Salvation in this life. He has blessed us because, impelled by their great danger, we have gone out to seek the lost.

God has blessed us in the measure we have taught the convert that to accept His Salvation imposes the

* A survey of the Army's world progress during recent years preceded this address, and was an inspiring feature of these Councils.

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obligation to serve Him, and to defer every matter of life and conduct to Him.

We have been blessed in the degree that we have hailed Jesus as King in our own lives, accepted His will, become co-workers with Him, openly confessed the wonders He has done in us, and striven boldly to bring the world to His feet.

Confident is the psalmist's heart when he sings these words, 'I delight to do Thy will, O my God: yea, Thy law is within my heart.' Then it is revealed to him, and he instantly confesses, that his assurance of God's favour lies bound up with the faithful and constant testimony he has given of God's dealings, 'I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy Salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation.' And then, with no condemnation in his heart, the singer goes on to pray, 'Let Thy lovingkindness and Thy truth continually preserve me' (Ps. xl. 8-11).

In so far as Salvationists maintain obedient relationship with God, and testify of His abiding presence and transforming power—that is to say as long as we remain true to the Founder's original plan—God will continue to bless and use The Salvation Army.

In organizing an Army to save the world, the Founder brought forward into the present a priceless heritage two thousand years old—the directness, fervour, love of souls of the first days of Christianity. We believe that God called William Booth out from the Churches for this purpose.

We must not live upon the past. But there is a sense in which, both as individuals and as an Army,

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we must bring the imperishable riches of the past forward to enrich and give character to the present.

George Santayana has well said:

‘While the theologically heathen may be those who have no Bible, the morally and essentially heathen are those who possess no authoritative wisdom, or reject the authority of what wisdom they have; the untaught or unteachable who disdain not only revelation but what revelation stood for among early peoples, namely, funded experience.’

During the last illness of the Mother of The Salvation Army, one of our critics wrote that he hoped now Mrs. Booth was on a sick bed she would have time to consider and renounce ‘the errors of The Salvation Army.’ She remarked: ‘That gentleman forgets that I am no stranger to the sick room and that I have had ample time to consider the wisdom of the measures we employ to gain our converts, and the means we use to keep them when gained. I long ago said “Amen” to all the human and Divine sides of The Army, and they are my glory now that I am dying.’

Salvationists have a great wealth of experience, accruing from what The Army Mother described as ‘all the human and Divine sides of The Army.’

As leaders, we must maintain, and kindle within our people, those fundamental convictions which in practice have made our warfare victorious and glorious. It is our binding duty to maintain the character and traditions of The Army to which our devotion and service are pledged.

The few earnest men and women to whom Jesus committed His cause when He left them on earth, were unlearned, without renown, and the world expected nothing of them. Their personal love and

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loyalty to Jesus, and their certainty about Him, enabled them to carry on His work with power.

The lesson of those days has been re-emphasized in that the Founder was divinely commissioned to inspire ordinary people with love and loyalty to Jesus which would impel them to do His work in the world. God gave the Founder the power and the insight to raise a people without learning or advantages, who would overcome by their testimony.

About two thousand years ago, the first disciples went forth to bear witness to the person and character of Jesus; to bear witness that the cruel death which had broken His body had no power over His spirit; to bear witness to the living Jesus. Their message was—Jesus lives.

He Himself had given them their commission: 'Ye shall be witnesses unto me . . . unto the uttermost part of the earth' (Acts i. 8).

Jesus they knew. They had lived with Him. He had prayed with them, shared His joys and sorrows, His wide vision, with them, as far as they had been capable of entering in. They had lived within touch both of His great human heart and His Divine Spirit. He had been crucified and buried, but He had risen from the dead. They had seen Him, living and deathless, after that dreadful death, that desolate burial; and the gift of power had come upon them, changing their weakness into might.

Jesus had redeemed them: this was the first fact in their lives, and by this they overcame the Devil. 'They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death' (Rev. xii. 11).

Proclaiming simply what they had seen, known, and

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experienced, this small band of early followers established Christianity against mighty odds. They established Christianity by the power of their testimony.

When the expectant disciples 'were all filled with the Holy Ghost' on the Day of Pentecost, immediate and noteworthy results were a burning desire to testify; a realization of the efficacy of testimony to convert sinners; power in testimony.

Peter, now become bold and fearless of death, made the most of the opportunity. To a quickly gathering crowd, he testified: 'This Jesus hath God raised up, *whereof we all are witnesses*. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this, which ye now see and hear*' (Acts ii. 32, 33). The same chapter tells us, 'with many other words did he testify and exhort.'

What was the effect of Peter's testimony upon his hearers? The Holy Ghost was in their midst. 'They were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?' As a result of honest and fearless testimony, backed home by a stirring appeal for repentance, three thousand souls were converted that day.

Let me say again that there are certain means of warfare which The Salvation Army must never abandon, because they are part of our heritage in Jesus Himself. Testimony is one of these means.

It is proved daily that sincere and direct testimony is as powerful as ever it was to reveal the Kingdom of God to those who do not know it. When the life is in harmony with the lips, the testimony of the humblest child of God is as the sure stone aimed from David's sling.

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Bacon's words still live: 'Testimony is like an arrow shot from a long bow, the force of it depends upon the strength of the hand that draws it.' The force of a Salvationist's testimony depends upon the quality of the soul's experience and the exact agreement of the testimony with that experience. How important it is that our lives shall be in themselves a testimony, not in any way belying the message given with the lips.

The testimony of Salvationists is based on living experience. We believe that the fruits of Salvation are to be enjoyed in this life. In the Founder's words:

'We have Salvation. . . . In this respect with us the trumpet gives no uncertain sound. Many there are who postpone all the certain, enjoyable, realizable part of religion to the next stage—to the coming hereafter. But we believe in Salvation here and now; we believe in feeling, knowing, and partaking here on earth of the leaves of the tree of life, which are for the healing of the nations; drinking of the river of the water of life which flows from the throne of God; eating the flesh, and drinking the Blood of the Son of God, and being healed, and changed and blessed, and filled with the glory of God, and the peace and purity and power of Salvation. We want it now. And we want to know we have it, while we struggle, and suffer and fight, and sacrifice and die; we want the comforting, sustaining, girdling arms of Jehovah constantly around us, bearing us up, and making us feel glad and strong in the strength of the mighty God of Jacob. We need it and we have it.'

'There are so-called Christians, and there are hope-so Christians, and there are know-so Christians; thank God we belong to the know-so people. We know we are saved. And why not? Enoch had the assurance that he pleased God. Job knew that his Redeemer lived. John knew that he had passed from death unto life; Paul knew that when his earthly house was destroyed he had a building in the heavens. And we know in whom we have believed, and the Spirit answers to our faith, and testifies in our hearts that we are the children of God.'

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Perhaps because an inner life lived with God must have an outlet in definite testimony, mere verbal profession and ceremonial show, when the heart was far from the Father, filled Jesus with indignation as did nothing else. To the religious teachers of His day, who often stood at the street corners, praying in public, He said: 'Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you' (Matt. xxi. 31).

Drilling converts and soldiers in ready testimony, Officers should often remind them that truth and testimony cannot be separated. They must be patiently taught that any too ready testimony of the lips, given without careful searching of the heart, is displeasing to God. 'He that speaketh truth sheweth forth righteousness: but a false witness deceit' (Prov. xii. 17). 'The lip of truth shall be established for ever: . . . Lying lips are abomination to the Lord' (Prov. xii. 19-22).

Our individual testimony is only powerful in that we can truly say: 'We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth' (1 Cor. ii. 12, 13).

Without meaning to be insincere, soldiers and converts sometimes testify that they are on the mountain top when they are really in the valley of failure. Teach them that honest confession from the one who has been worsted in the fight but means to try again, or confession of failure in likeness to the Master, is often powerfully used by God to help and bless souls.

The most unlettered, if he has a definite spiritual

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experience, can be taught to tell accurately what God has done for him. It is worth while to bestow labour and pains upon such. If you will become patient instructors, your labours will be greatly and permanently blessed in the establishing of God's Kingdom.

There is, perhaps, too prevalent an idea among converts that The Army expects them to become public speakers, rather than to tell simply and naturally what God is doing for them in their inner life.

An Officer, visiting a corps, thought that the most effective speaker during an open-air meeting was a recent convert, who, having clearly told in a few brief but impressive sentences what God had done for Him, opened his Testament and read two or three verses, then swiftly returned to his place in the ring. Afterwards this Officer said to him, 'I am glad you read the Bible in the open-air.' He replied, 'Well, you see, I haven't bin converted more'n a month. I can't talk yet like the other fellows can!'

When converts and others become fluent in speech merely from practice, do not allow them to devote their time in the open-air ring to talking at and exhorting their listeners, omitting to tell of God's work in their own hearts. Let them understand that personal testimony, given with freshness every time, just as God's mercies are new every morning, is their most powerful means of telling what God can do for every sinner.

Set an example by frequently backing home your own words with personal testimony. The General says, 'We put witnessing before preaching.'

There is unmistakable evidence that God has ordained and blessed this means of testimony to

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establish His Kingdom on earth. When the Holy Spirit has been working powerfully within and by means of a corps, and a budding and blossoming of new life is seen and felt like a burst of spring, this new life manifests itself surely and unmistakably in the testimonies of converts.

How full of the unexpected, how bright with delightful surprises some of these testimonies are. Recently, a rough, unlettered man, opening his horny hand in illustration said, 'Mates, I never read a word of the Bible afore I giv' my heart to God, but now I read it every day and it seems to me just like a lovely rose opening its petals.'

Because God has ordained this means of testimony to bless and incline the hearts of sinners to Himself, it is our strength as a united international force that our converts and soldiers of every nationality and tongue are expected to testify of God's dealings with them, simply, naturally, and in their own way. That they do testify in this way is an evidence of the Holy Spirit's work within them.

Survey your aims and ideals. Bring them under review in the light of God's word and of the great traditions and aims of The Salvation Army. Are you convinced as to the power of testimony? Are you maintaining its ringing appeal within our ranks?

We are fighting the enemy of souls on every front. Do you recognize that we are to defeat him 'by the Blood of the Lamb, and by the word of . . . testimony?'

It is vital that you should see a vision such as the Founder saw; for you possess and mould The Salvation Army of to-morrow. By your testimony, and by the testimony of soldiery trained by you, the world is to hear and know that Jesus lives.

‘ LOVE in the prime not yet I understand—
Scarce know the love that loveth at first hand :
Help me my selfishness to scatter and scout ;
Blow on me till my love loves burningly ;
Then the great love will burn the mean self out,
And I, in glorious simplicity,
Living by love, shall love unspeakably.’

GEORGE MACDONALD.

III

A VISION OF JESUS

THE disaster of sin came into the world through the avenue of vision: 'And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.' Salvation dawns on the soul through the same means: 'Look unto me and be ye saved!'

Bitten by deadly serpents, the sufferers in a dreary wilderness were told to gaze for healing upon the brazen serpent, lifted up and ordained for that purpose. That brazen serpent was a type of Christ.

The foundation of the New Testament was laid in the Book of Genesis; and the New Testament was built up in each successive book of the Old Testament. To convince doubters, show them that the life of Jesus was undeniably foreshadowed in the Old Testament.

* 'The Bible manifests a marvellous unity of spirit, purpose, and plan, which makes its readers feel that it is a single harmonious whole. . . . It is incomplete if any part is omitted. Its central theme is Jesus Christ; the Old Testament prepares for Him, the New Testament shows how He fulfilled and exceeded Old Testament expectations.'

Bring before your soldiers and before the unsaved, the teaching in the Old Testament showing

* 'Handbook of Salvation Army Doctrine,' page 4.

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forth Christ's atoning work. Jesus did this: He said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up' (John iii. 14).

Losing sight of the significance of the brazen serpent, the Israelites began to worship it; and this is recorded for our warning and guidance. Nearly a thousand years after that day of Divine healing for the obedient, Hezekiah 'removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan'—that is a piece of brass (2 Kings xviii. 4).

Those worshippers of the serpent called God their God, and boasted that they were His people. We must beware lest our soldiery mistake the purport of Salvation Army symbolism, and accept it as an end in itself. The flag, band, uniform, the penitent-form, the spectacular effects—all will become 'Nehushtan' if Salvationists are not in love with our great purpose and inspired by the Holy Spirit.

If by means of the outward types and symbols we use, we do not bring our soldiery into closer contact with the living Jesus, but supply them with something to set up in His place, woe be unto us!

Remind the soldiers, and especially the younger soldiers, that there is no virtue in the outward means we use, apart from the power of its appeal. Remind them that the value of the means rests in aptness to fulfil a designed purpose. If you or they are inspired to design any fresh plan or method, likely to help people to see Jesus, let us learn of it, and it shall become part of Salvation Army display.

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To bring Jesus before the people we may use spectacular means even more in the future than in the past. Yet we must ever remember the lesson of history—that there is a tendency in the heart to set up for worship something that can be seen and touched, rather than the holy God, who is a Spirit.

In a recent article on the League of Nations, I read these wise words, ‘Put not your trust in the machinery. The value of the machine is in its motive power. Without this it is just an ingenious iron puzzle.’ This applies to our organization. Its efficacy is in the spirit which impels it.

As Salvationists, we know that the world’s need—peace with God and peace with man—can be met alone in Jesus. His Spirit in the hearts of the people would solve all problems whether of the world or the individual.

The people will be won for God only as they see Jesus.

A vision of Jesus is a vision of hope. Uplift that bright hope before the eyes of those despairing in the Devil’s galling bondage! Tell them that purity of heart is yet for them if they will but claim it in Him! Let us inspire the despairing with the courage of hope. Speaking to Officers, the General recently said :

‘To recover self-respect in men there must be encouraged a true regard for what they are and may become in themselves. . . .

‘Let them see that they have a nature capable of being raised up from the depths. They may have been robbed, they may have become degraded—but there is still something which can be lifted. Encourage in them the idea contained in the thought, “I am a man, and all that belongs to a man is mine.” . . .

‘Let them see that they came originally from the hand of God, and may be, by that Hand, restored. I believe the very

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lowest of those whom we seek can be helped by the thought that once they came from the hand of their Maker pure and clean.'

When facing your opportunities, challenge your human fallibility and weakness, and that of the soldiers, with the certainty of God's power to save. The Founder told us that in his youth he accustomed himself in the presence of notorious sinners to challenge his heart and say, 'Bad as he is, my Saviour can heal him!' Bring but the vision of Jesus before sinners with faith, and He Himself will animate it with truth and life and love. What a penetrating vision it will then be, like that which shattered Paul into a new birth on the Damascus Road!

Nothing less than burning conviction, nothing less than a passion for souls, will reveal Jesus through us to the people, transforming with His risen power all that we are, all that we say and do. Like the sap in the tree, religion must be within before its effects can be seen without. If no sap flows in the tree, there will be no budding and blossoming.

To bring a vision of Jesus before the people is not easy. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him' (1 Cor. ii. 14). It is very easy for dying souls to see the flag, to listen to the band, to watch the longest and most orderly march, to listen to your sermon, and to miss the point after all.

A vision of Jesus who conquered by self-forgetting and by the Cross would startle and challenge the mind of many who live for self alone, in a world where mammon and pleasure reign. Let His grace and beauty be seen in you by the selfish and pleasure loving. Let them hear His uncompromising voice

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denouncing sin. Surprise them with a vision of Jesus ! ' Jesus astonishes and overpowers sensual people. They cannot reconcile Him with themselves.' No! because they are deluded by false visions of pleasure and worldly gain, blindfolded by self-seeking. If they have ever been conscious of the immortality of the soul, that inward light given to illumine the earthly pilgrimage has been extinguished. We must kindle it again.

The Founder was convinced that Salvationists should be heard and seen in the streets, publicly denouncing sin, and by every available means capturing for Jesus those who were not entering the doors of churches or chapels. Often in the early days, when we acquired a big building in some public thoroughfare, those who objected to the noise of The Army band on the march and inside the citadel, said, ' Why not go up a back street, where you could get a building cheaper?' And the Founder replied, ' Because we must arrest the people, and make them see and hear and understand. To do this, we must go where we can be seen and heard.' His one idea was to bring the claims of Jesus before the people.

God guided the Founder in the establishment of Salvation Army methods; and there is no doubt that He still uses The Salvation Army plans and equipment for its appointed ends. If some of the stories which prove this could be gathered into a book they would afford remarkable reading.

We have much to encourage us. Again and again it is proved that the Holy Spirit uses our message so that those who are afar off are seized with longing to see and know our Saviour, like the Greeks, who came to Philip, saying, ' Sir, we would see Jesus.'

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A young man, his better nature lost in drink, gambling, and other vice, was daily slipping further to ruin. The Army frequently marched by his house. One Sunday morning he stuffed some cotton wool into his ears in order that his slumbers should not be disturbed. 'Oh, how I hate The Army!' thought he. 'How detestable the drum is!'

'Why do I hate The Army? Why do I detest the drum?' he asked himself. God used the animosity he felt towards the drum to make this sinner aware that the Shepherd of souls was seeking him. His honest answer to his own question led him, unpersuaded of man, to The Army meeting. There the Holy Spirit moved upon his heart, and he knelt in true penitence at the mercy-seat. To-day he is the drummer at that corps. A change of preference indeed!

A woman, hitherto a stranger to The Army, gave this testimony in the first meeting she attended:

'Recently I was watching by the bedside of my dying child. For years I had denied the existence of a God, and as I sat there in an agony of anxiety your band passed the house playing so sweetly. It reminded me of my Sunday-school days. A light dawned upon me, and I was able to cry out, "Lord, help me!" Then a voice seemed to say, "Don't be a fool! There is nothing in it."

'I remembered that it was pouring with rain, and I reasoned with myself, "Surely there is something in religion if it brings people out in a night like this!" Falling on my knees, I wept and prayed, prayed and wept, and finally found peace. My boy slept soundly that night and in the morning the doctor said he was out of danger. God had answered my prayer and spared him. This is the first time

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I have been out since. What better could I do than come to The Army and publicly acknowledge God's goodness to me.'

As a force attacking the Devil's kingdom, the character of our fighting in the open-air is an important test of our efficiency. In many districts, alas! sinners do not attend our indoor meetings in large numbers, but in proclaiming the Gospel in the streets, we go where the people may be found.

I ask you to impress upon the soldiery the urgency of the open-air fighting, and the importance of their demeanour in the fight. Soldiers sometimes exchange weekly news, chatter, and even laugh, on the march and in the ring, forgetting the importance of showing a united front and revealing our soul-saving purpose.

The open-air ring should be a place of worship, a sacred spot where Jesus is so plainly lifted up that the sinner within sight and hearing must say in his heart:

'Back still it comes to this : there was a Man
Who said, " I am the truth, the life, the way " :
Shall I pass on, or shall I stop and hear ?—
" Come to the Father but by me none can " :
What then is this ?—am I not also one
Of those who live in fatherless dismay?
I stand, I look, I listen, I draw near.'

I urge you to strive earnestly that your open-air meetings shall make an arresting appeal to the sinner. Only if Jesus is so lifted up that the one who turns away unforgiven must feel himself guilty of a real neglect in rejecting Him there and then can you ask, ' Is it nothing to you all ye that pass by?' You could not ask that question just because the band had played an attractive piece of music, and there had been a talk about the financial needs of The Army.

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I urge you to read the Bible frequently in the open-air ring, and to apply its message, or see that it is applied, with power to the hearts of the sinners within hearing.

In your endeavour to bring souls into right relationship with Jesus, do not be misled by the round of Salvation Army duty. This is intended to afford broad lines of guidance, but it is not designed to carve ruts for your feet.

Are you afraid of doing the unexpected? Hold yourself liable to do something altogether novel, or to do a time-worn action in a new way. Do not work in set grooves. 'Routine is a terrible master, but he is a servant whom we can hardly do without. Routine as a law is deadly. Routine as a resource in the temporary exhaustion of impulse and suggestion is often our salvation.'

Owing to the illness of her Captain, a Lieutenant was left alone in her first corps. There was a violent outbreak of diphtheria, and the Lieutenant, a simple girl, not well educated but with an alert and pliable mind, put her whole heart into the opportunity which visiting now afforded. In one home she found the husband lying dead, and the wife stricken with the disease and in a helpless and uncared-for condition.

She went to the doctor and said, 'I am not a trained nurse, but if you will tell me what to do, I shall be serving the people better by nursing the sick than by holding meetings.' 'Do you know the risk you will run?' asked the doctor. 'And you must be quarantined and remain in the house where you nurse.' She returned to the stricken home and prepared the body for burial; then lovingly nursed the woman and others under the doctor's instructions.

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The epidemic over, the Lieutenant announced a meeting, and the whole village rallied to it. In that place The Salvation Army, previously of little repute and weak in numbers, became the leading spiritual force.

Jesus often focused His whole attention—heart, mind, and spirit—on the need of one who seemed casually thrown in His path, and whose claims could not have been on any official programme for the day.

We shall fail in our purpose of bringing mankind into touch with Jesus, representing Him to the people, if we perform a daily round of carefully mapped out duties in a cast-iron manner, with eyes blind to all that we are not exactly looking for.

The training The Army affords, and the rules and regulations, are not designed to take the place of the Officer's own thought and observation. A wise man has said: 'No method nor discipline can supersede the necessity of being forever on the alert. What is a course of history, or philosophy, or poetry, no matter how well selected, or the best society, or the most admirable routine of life, compared with the discipline of looking always at what is to be seen?'

In an intelligent quest for the lost, use the faculties and natural powers that God has given to you. We must understand the outlook of the people if we would win them. To cultivate a kindly imagination, a wide sympathy, and a ready mind, is essential. Speaking of those whom we wish most to help, the Founder said: 'We must get into their skins.'

Unavailing search had been made for a lost horse, when, to every one's surprise, a fellow supposed to be half-witted led him home. Asked how he had found the horse, he replied, 'Well, I went to where they saw the hoss last, and I sat down and thought,

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“ Now, if I was a hoss, where would I go ? ” Then I got up and went right to the place and foun’ him ! ’

To win sinners for Jesus, we must seek them and we must know where they are to be found. They will not seek us. The open-air meetings, essential to our campaign as they are, are an insufficient means of seeking the lost. In some districts vast crowds listen weekly to our open-air meetings. In other districts this is not so.

There is a type of despairing sinner everywhere who slinks down a back street out of hearing of the testimonies and singing. He has given himself up as lost ! Do you realize how his soul quakes at the very thought of standing and listening to what he knows would cut him to the heart ? To be helped—and he is the one we want to help—he must be sought in the haunts of sin and vice, where he hides his head from the children of light, and seeks to deaden his conscience with the companionship of those who have fallen as low or lower than himself.

There is a danger that difference in spiritual experience, inequality of aims and ideals, will hold us aloof from the very people whom we are divinely commissioned to bring to God. I want the younger Officers to realize that this inequality holds out-and-out sinners aloof from us. Only the love of Jesus in your hearts, only love for souls, will bridge the gulf between them and yourselves, and enable you to minister to them effectively.

Are you ready to hear the call of the Master, to see His beckoning hand, to do His work ? A cry out of the darkness of sorrow, distress, or sin, always met His full and instant response. Through His willing and alert people He works in the same way to-day. Indeed He said : ‘ He that believeth on

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Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father' (John xiv. 12).

His is a call to service in the darkest places. What a joy to drive shafts of light into black, despairing hearts! Reviewing his own work of soul-saving, John Bunyan said:

'My greatest desire in fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were furthest off of profession, yet not because I could not endure the light (for I feared not to show my Gospel to any) but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself more that way also. Yes! so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation.

'In my preaching, I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. . . .

'It pleased me nothing to see men drink in opinions if they seemed ignorant of Jesus Christ and the worth of their own Salvation. Sound conviction of sin, especially of unbelief, and a heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul; that it was that delighted me; those were the souls I counted blessed.'

There are many large lodging-houses for men in some of our cities and towns. Here the deserted, the lonely, and neglected herd together. I should like you to hold meetings more frequently in such places, or to arrange for a brigade from the corps to do so. In sounding the Gospel message there you would not be 'building on another man's foundation.' A little tact and some good music would incline at least some of the inmates to gather around and listen to the invitation of Jesus.

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Many of these men have known happier days. They are conscious of their ragged clothes and shambling boots, too self-conscious in their dejection and misfortune to venture even into The Army hall. Alas! there are many such in most districts where we are working to-day.

As you move in and out among the people, notice the man who loafs about the street corners, or walks along furtively as if he is vainly seeking a place where he may hide himself. He is often homeless, friendless, and without a ray of cheer. Have a word with him in passing whenever you are able. In the pocket of a man who recently committed suicide in London was a written statement: 'A kind word would have saved me.'

Oh, for a bigger heart, a deeper love! Oh, for more time! You feel I know that you need so much from God to enable you to present Jesus to the people. George Fox felt this, and he left on record his prayer 'that He would baptize my heart into a sense of the needs and conditions of all men.'

It is an overwhelming thought that, if the love of souls glows in our hearts, Jesus can multiply Himself through us. His spirit of love and sympathy can shine just as certainly through us as it beamed from His own eyes on that journey to Martha and Mary in their sorrow, or when He laid His hand on the eyes of the blind.

You sometimes remind yourself, and others, that soul-saving was the purpose for which you came into The Army. Does the desire to bring souls to Jesus still glow in your heart, making every other wish dim?

Faithful visitation of the unsaved will help you more than anything else to be a successful soul-

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winner. Your corps should afford you a vantage ground from which to attack the enemy of souls.

Visiting is an important means of establishing contact with sinners. I say without hesitation that it is the only means of acquiring knowledge of the minds, hearts, circumstances, and needs of those you are hoping to win for God.

How many homes you can enter where the name of Jesus is never heard! Seek a foothold in such homes. Let the uncared-for realize that the distinction between you and many ministers and clergymen is that you are not tending only your own particular flock, but seeking the lost sheep of the one Shepherd.

As a general rule, no Officer should visit without praying and reading, if only a verse, from the Word of God. How else can you go in and out of the homes of the people, seeking His blessing on them, and on yourself as a channel through which they may be helped? When your ministrations are rejected this will be an exception to the rule that in the unlikeliest places people appreciate being prayed for. How often it is said, 'The Army Officer is the only man who has prayed with me.' 'The Army Captain is the only person who has ever prayed under our roof.' Crossing the ocean recently, the General prayed with the captain of the ship, who thanked him, saying, 'It is years since any one prayed with me, and that was when your dear father was one of my passengers.'

Let this distinction between you and those you visit be clearly felt; you can pray, making the warmth of your love and desire for the Salvation of sinners felt in the earnestness of your prayer.

I have said that it is your duty, when visiting, to

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pray and read the Bible. But even in this respect do not become creatures of iron habit. Habit is blinding. Be swift to see an opportunity for special service. Sometimes you will be able, when you visit, to lift a burden, relieve an anxiety or alleviate a sorrow, by rendering service with your hands and brain. Be practical. Those you visit will not want to know your Jesus, if they see in you some one who can preach to them, but who holds coldly aloof from their trials, problems, and sorrows.

A successful Field Officer, winning many souls for God, one day went to the butcher's to buy some meat for dinner. The butcher's wife was ill and in great distress because her husband had gone off on a drinking bout and the meat was not cut up for Saturday's big sales.

The Captain took off his coat, borrowed an apron, and cut up the meat. Then, having dressed the window, he set out to find the butcher. Discovering him in a public-house, he brought him home and put him to bed. This man, a notorious drunkard, became converted.

You could not, perhaps, cut up meat, not having been trained as a butcher, as had this Captain. But numberless opportunities will arise when it could as truly be said of you, 'She (or he) hath done what she could.'

But by all means, when you offer exceptional service let your zeal be enlightened with tact! Be not as the elephant in the fable, who, having listened to the lion's sermon on service, was inspired with desire to serve. His sense of aptness did not keep pace with his newly-acquired altruism; for, finding a nest of eggs left for a few minutes by a jungle hen, he sat on them for her!

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I want to impress upon you the importance of house-to-house visitation. The Army Mother said:

‘I esteem the work of house-to-house visitation as next in importance to the preaching of the Gospel itself. . . . This is the work which most needs doing of any work in the vineyard. There are teeming thousands who never cross the threshold of church, chapel, or mission hall, to whom all connected with religion is as an old song, a byword, and a reproach. They need to be brought into contact with a living Christ in the characters and persons of His people. They want to see and handle the word of life in a living form. Christianity must come to them embodied in men and women, who are not ashamed “to eat with publicans and sinners”; they must see it looking through their eyes, and speaking in loving accents through their tongues, sympathizing with their sorrows, bearing their burdens, reproving their sins, instructing their ignorance, inspiring their hope, and wooing them to a fountain opened for sin and uncleanness.’

My heart longs that you shall have joy, wisdom, and success in the work of your choice.

Jesus said, ‘I, if I be lifted up from the earth, will draw all men unto Me’ (John xii. 32). Some soul-winners, some Officers, do not sound the depths of this statement. They interpret it to refer only to the drawing of the unconverted to the Cross, and the responsibility of ministers to uplift Jesus before a world of sinners.

In this drawing of the surrendered soul to the uplifted Jesus lies the possibility of holy service. As the sun draws the moisture of the fallen rain to the clouds, that it may fall again in waters of refreshing, so the Son of Righteousness draws the love and desire of His saints from earth and the things that are earthly to Himself, to be poured out upon man, rich with His blessing.

‘I saw the Lord high and lifted up,’ says Isaiah. Is He lifted up before you, a reality of power and

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love ? Because you are drawn towards Him, does a reflected light shine on your faces and in your eyes, just as sunlight glistens in the eyes of him who faces the dawn ?

It is often said, 'I feel drawn to that person—drawn to that pursuit.' Does He draw you ? In sorrow are you drawn to take your cares and griefs to Him ? In success does He draw you ? If so, you will not be lifted up with pride. Dangers lurk in wielding power. Beware of those who would flatter you, and magnify the part you play. True friends do not flatter, or encourage you to be self-satisfied.

Does His attraction neutralize every influence that would incline you in another direction ? In one of the first holiness meetings I attended, the Founder used an illustration which I have never forgotten. He spoke of the magnetic needle. The moment it is free it points to the north. He said that the sanctifying power within is to us what the magnetic power is in that needle, making it different from any other piece of steel. The sanctifying power turns us always towards Jesus.

Be faithful with yourself. Jesus said: 'If thy right hand offend thee, cut it off, and cast it from thee.' Be determined ruthlessly to renounce any practice, reading, companionship, habit which makes you think less of Jesus, and draws you away from the Cross.

Is the personality of the Saviour powerful for you ? Does He dwell in your heart by faith ? How often you have sung, 'He lives in my heart.' Are you more conscious of His presence than you used to be, or do you press on in the battle at your own charges ?

Have you claimed the Holy Spirit, the Com-

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forter, the Helper? 'And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever' (John xiv. 16). The Greek word translated 'Comforter' has many meanings wrapped up in it.* Greek is a perfect language in that it expresses every shade of meaning both in intent, extent, and time. Some experts think that it was raised up for the purpose of being the medium for conveying the Christian revelation to man through the New Testament.

'He dwelleth with you, and shall be in you.' Unless He be with us, hungry souls will look to us in vain; we shall be without resource, looking back longingly into the past; or we shall become puffed up, making a loud profession, a great clatter, and unaware that harmony and power have gone out of our lives.

We shall only work miracles, according to His promise, we shall only bring a vision of Jesus before the people, if God be in us and we trust alone in Him. If He be with us in power it can be true of us as of those who first heard Him: 'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will' (Heb. ii. 4).

* The Paraclete, the Greek name given to the Holy Spirit in the Gospel of John, was the name given to the head of the tribe in old times, when the Greek nation was in its infancy. This tribal head was chief priest, and he led in war. He dispensed justice and exercised a general paternal control over all the affairs of the tribe. He guarded the interests of the tribe in its relations with other tribes. He may be said to have been a director of the life of the tribe in its every aspect. Therefore the word Paraclete expresses the all-controlling and pervading influence of the Holy Spirit in the Christian life.

'The Comforter' is not a correct representation of the meaning of the word. We get it from Wycliffe; but 'to comfort' then meant what the Latin word, from which it is derived, means—'to strengthen.' Wycliffe's Bible reads, 'I can do all things through Christ who comforteth me.' Advocate is really the more correct rendering of the word. The Revised Version has retained 'Comforter' in the text, and added in the margin, 'Advocate' and 'Helper.' The Greek word fully represents all that is included in the three English words.

‘THERE is in man something—a force—an energy—which must act in union with God, and with which God must act in wonderful partnership, if His will is to be accomplished.’

GENERAL BRAMWELL BOOTH.

IV

SAVED TO SAVE

AFTER recording our Founder's final break with the Churches, Harold Begbie, his biographer, says,* 'The idea which now occupied the mind of William Booth was to extend his revivalism from the particular denomination he had served so industriously for seven years to all the churches of his native land.' His single aim was the conversion of souls, and he had no thought of establishing a new church, sect, or society.

During the five years of devoted and anxious work that followed, William Booth was often burdened and disappointed in spirit.

† 'He was oppressed by what he saw in the lives of some of his converts after conversion. He thought that so great a miracle as new birth ought to culminate in as great a miracle—a new life. But these chapel people remained, so far as he could judge, very much what they were before conversion. At any rate they did not become missionaries; they did not make the great sacrifice; they did not touch the lives of other people with the attraction of Christ. Respectability did not satisfy William Booth. He wanted to change the whole world, but he scarcely succeeded in changing a few people. Converts told him that they were changed, but he himself, in too many cases, could see no alteration in their characters or their way of living.'

* 'William Booth' (Begbie), Vol. I, p. 319.

† 'William Booth' (Begbie), Vol. I, p. 338.

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After three years spent faithfully in this way as a travelling evangelist, the Founder, seeing the heathenism and terrible depravity in East London, felt led to establish himself permanently there to win sinners by preaching and by every means in his power. To bring about the Salvation of the lost was his one ambition. Mr. Begbie states the facts clearly:*

‘He made converts of the most degraded people and sent them to their churches and chapels; but many of them relapsed or became formal, or did nothing to hasten the Kingdom of Heaven. *It was a matter of more than ten years after his coming to London before William Booth perceived that the one way in which he could lastingly change men and women was to make them, from the moment of their conversion, seekers and savers of the lost.*’

The Founder learnt through bitter experience that if he would do a permanent work for God in the hearts of men, he must train his own converts as workers. Experience proved to him that, *in proclaiming that a soul should be saved to save, he raised a standard distinctive from that of the Churches.* Mr. Begbie says:†

‘It was the attitude of the Churches, more than anything else, which transformed the Christian Mission from a purely pioneer agency into an organized society aiming at a permanent corporate life. . . . His object at the beginning of his career in East London was to rescue from sin those who never attended church or chapel and to send them as converted men and women to the ministers of the various denominations. It was only when he discovered that the Churches either failed to keep these people, or, as in some cases, deliberately turned their backs upon such sorry “riff-raff,” that he conceived the idea of a Mission composed almost entirely of its own converts.’

From that time the Christian Mission developed, in spirit and in discipline, as an army; and the

* ‘William Booth’ (Begbie), Vol. I, p. 339.

† ‘William Booth’ (Begbie), Vol. I, p. 375.

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change of title by which two or three years later it became The Salvation Army was an apt expression of its life and purpose.

'The Christian Mission Magazine' was converted into 'The Salvationist,' and in the first issue of the periodical under this title, the Founder addressed a stirring appeal to his 'Salvation people' containing this passage:

'We are a Salvation people—this is our speciality—getting saved and keeping saved—and then getting somebody else saved. . . . My brethren and comrades, you bear a name, an honoured, sacred name, and you must answer in purpose and character to the name of the great Salvationist. Look at this! Clear your vision! Halt! Stand still! and afresh and more fully comprehend your calling. You are to be a worker together with God for the Salvation of your fellow men. Stop a bit. Don't hurry away. What is the business of your life? Not merely to save your soul. If this were all, would it not be an ignoble, selfish lot for which to toil and suffer, and pray and die, and would it not be as unlike the Master as could well be conceived? No. You are to be a redeemer, a saviour, a copy of Jesus Christ Himself.'

*Saved to save! in raising this battle cry the Founder brought forward into the present one of the foundation principles of Christianity.** This is the ideal to which Jesus would have His followers attain. Did He not make it thrice clear to Peter, after the resurrection, that the enjoyment of Salvation imposes the responsibility of bringing light to those in darkness. Because Peter loved, he was commanded—'Feed My sheep.'

Some great men, who have not identified themselves with organized religion, have had a vision of Salvationism, even though as through a glass darkly. Stevenson said: 'The man who has only been pious

* See page 24.

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and not useful will stand with a long face on that great day when Christ puts to him His questions.' Emerson advised: 'Beware of too much good staying in your hand. It will fast corrupt and breed worms. Pay it away quickly in some sort.'

The parable of the talents teaches that a man is blessed by God that he may dedicate that blessing to the service of his fellows and secure an increase in kind. Of the servant who did not use his talent in the approved way, but buried it in the earth, the Lord said: 'Cast ye the unprofitable servant into outer darkness.'

Electricity, in one of its characteristics, illustrates the principle that the power of God enters into a man's heart in order to radiate to others. If a man is completely insulated, he can safely take hold of a live wire, for electricity cannot get into a man unless it can get out of him. The Spirit of the living Jesus cannot dwell in the heart of one who exerts no effort to save sinners, for 'the Son of Man is come to save that which was lost.'

Jesus established His Church on the principle that a Divine and inward discipline, not a human and outward training, qualifies His ministers with power. The Founder raised his Army on this principle, and only on this principle can it be maintained.

Our success as a soul-saving force affords convincing proof that the man lightly held in this world's esteem, the man behind the counter, the maid in the kitchen, the man who has no home other than the shelter, the simple people, unlearned but loving Jesus, if saved, can work with power for the Salvation of souls.

Our plan of action has not changed: it is to lead an army to warfare and victory. If we hoped to

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bless and save the people through the preaching, and visiting, and personal work of the Officer alone, we should no longer be an Army.

The saving and Salvationizing of souls will be achieved not so much through you as by the Holy Spirit working in and through your people—that is the truth I want to hold before you. If you are not working to this ideal, you are failing to carry out the Founder's plan, you are ignoring the lines of guidance indicated by regulations, and by every means the General can devise.

Field Officers are commissioned not merely to wield authority, to preach, and to parade their people in an imposing manner. They are commissioned to lead a living army, inspiring every soldier to fight, and bringing their troops into the thick of the battle.

Great commanders, who have led armies to victory after victory, covering them with glory, have always known that there is no conquest unless the fighting force is united in spirit, every man a valiant fighter, inspired with conviction that the success of the campaign depends upon the faithful doing of his 'bit.'

Great leaders of armies make their soldiers feel that the faithful fighting of the battle is an end in itself and brings its own reward. Garibaldi, leading his volunteer army to liberate Italy, having organized a campaign, told his troops of the positions he hoped they would take, and the forces he hoped they would vanquish. Speaking of reward, he said he could promise hunger, cold, wounds, and death; but he did not know what else. His army was fighting for the country's freedom, and with one heart and voice came the response, 'We are the men!'

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Officership implies leadership. Good leadership is the backbone of The Salvation Army. You are a people selected especially that you may become leaders. Prove your qualities of leadership by valuing and developing the power available in your corps! You are the commander of soldiers battalioned together for the purpose of attack. Lead your well-drilled forces against the enemy!

Some of you are inclined to build the corps edifice around yourselves. This is a policy of weakness. It is not Salvation Army policy. If you make it yours there will be much breakage when you farewell from the corps.

I am convinced that the majority of hard corps could be transformed by bringing the available fighting force into right relationship with Jesus, and inspiring them to do His work.

If your soldiers are to be a redeeming army, they must be inspired with personal conviction. They must believe in the deadly consequences of sin and in the doom of the unrepentant sinner. They must be able to testify that they are saved themselves, and that it is the purpose of God to save all who will turn to Him.

You all realize the importance of organizing special campaigns and efforts, but there is a danger that your soldiers will be misled by these tactics. You must guard against this. Our warfare is not confined to times and seasons. Salvationists are enlisted for life to fight in a war which is relentlessly and ceaselessly waging. During the Sudanese war, in a long season of waiting, the soldiers became careless and used their bayonets as toasting-forks. When wanted for purposes of war, these proved blunted and unequal to the thrust.

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Our fighting is without respite. Let your soldiery clearly understand that victory depends very largely upon the soul-saving efforts of the individual Salvationist during the week, at home, at work, among the friends of their choice, and those thrown in their path by duty or circumstance. The line of daily life and duty forms their fighting front.

Of this front, his station during the week, the individual Salvationist has sole charge. Here is his first duty and his most difficult fight. It is comparatively easy to fight in combination with others during the week-end, and at the week-night meetings. This solitary fight is the test of the true soldier.

An engine-driver asked Spurgeon for some church work. 'Is the stoker converted?' instantly asked Spurgeon. 'No,' was the reply. 'Very well, then,' said that great winner of souls, 'there lies your work.'

Talk in this way to your soldiers and converts. Train them to aim at the conversion of every man, woman, or child with whom they come into contact in their daily and private life.

If the driver of a tram is a Salvationist, make him feel that he is neglecting duty if he is not seeking to win the conductor for God. Help the converted bricklayer to realize his responsibility for the soul of the blaspheming labourer who carries his hod. Ask the converted housemaid what she is doing to win the cook for God.

Surely the manner of some recent conversions proves that our dear Saviour is hard pressed for messengers! He uses strange envoys sometimes, and brings souls into His fold independently of churches, chapels, and The Salvation Army.

A notorious character, in and out of prison, and

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by some called the worst man in the town, came to the penitent-form and was converted by the power of God.

'Tell me, how was it you came to The Army?' asked the Officer.

'Well, it was like this,' he explained. 'I am very fond of animals, can't bear to see 'em suffer. I'm a beast in drink myself, but I guarantee that I never ill-treated a beast! You see I sleeps nex' a stable. The beginning of me praying was because of a horse. One night a horse began to groan in terrible pain. I couldn't get to it because the stable was locked, and no one about, so I gets out of bed and prays that God would help it. Into bed I got, and the horse went on a'groaning. So out I gets and prays again, and God helped the horse. In the morning I see the owner taking him for exercise. So, thinks I, if God will answer a prayer for a horse, perhaps He'll answer if somebody prays for me. I'll go along to The Army and see.'

Off he set with a penny in his pocket for the collection. He met a mate, who said, 'Here's sixpence for a drink.' 'I'm going to The Army,' he explained; but he took the sixpence, and sevenpence went into the plate.

During the meeting a bandsman pleaded with him. 'He asked me to be saved and so I got saved,' said the convert telling the story. 'Folks have preached at me, gone for me, and told me I was a bad 'un, but no one had ever asked me to be saved before. If any one had asked me to be saved twenty years ago, I think I should have got saved.'

Many of our soldiers rub shoulders week after week with sinners with whom no one has ever pleaded that they should be saved.

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In preparing recruits for enlistment as soldiers, emphasize the meaning of the word soldier—'one engaged in military service.' Train soldiers, and converts, as I have already said, to fight on their solitary front, when away from corps discipline; but give them special duty at the corps as well.

It is comparatively easy to find work for converts in the smaller corps. In the larger corps skilful leadership is proved in devising useful work for converts and soldiers. None should be allowed to rest idle. None should feel that he has no appointed share in the fight. When possible, a converts' open-air should be arranged.

The soldiers and converts need training. They need inspiring. Many of them have a difficult fight, much to hinder them at home and at work, much to trip them up in their own natures, much to handicap them.

A young woman, recently converted, ordered her uniform, and took her stand as a recruit. Soon after her conversion, one who was interested sent the following note to the Corps Officer.

'She has just had her first battle, and, although wounded, says she has still the same spirit. It happened in this way. On Thursday she thought she ought to go and see the Elders of the church to which she belongs, and tell them of her new call. They let fire, and told her The Army was going away from the Word of God, and that if she became a Salvationist, she would be going away from God. They were very bitter, and many of the things they said were untrue. This girl of twenty-two was faced with four grey-headed bulls or lions, and it is little wonder that she had not her sling ready to slay them. She was very upset, and came home broken-hearted. She had expected a kind word of help and encouragement from them, but they were really angry with her. However, she is cheerful this morning and in true fighting trim.'

Remember the discouragements converts and soldiers sometimes meet and be an encourager of your

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people. A smile of encouragement, a few words of praise, when praise is due, are powerful for good.

Are you inclined to think that your soldiers are 'poor material' and very ordinary? These are wise words of Pascal's : 'The more intellectual people are, the more originality they see in other men. To commonplace people all men are much alike.'

Do you notice the human weaknesses and limitations of your flock above all else about them? A Gaelic proverb tells us : 'Faults are thick where love is thin.' The Lord's touch is able to make the weakest more truly mighty than the greatest of earthly conquerors.

'The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo !
They blossom to the beautiful.'

Do not be concerned if your soldiers show lack of mere earthly knowledge; but lay it to heart as to whether they are in right relationship with Jesus and instructed in the principles of The Salvation Army. Knowledge in this respect is power to *them*, power to the *corps*. They will have faith and courage in the fight in so far as they know that 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty' (1 Cor. i. 27).

An Adjutant who reconsecrated herself in one of these Council meetings was weeping bitterly. Speaking to me through her tears, she said, 'I am so troubled because I have been hard on my people. I have condemned them, but I have not laid myself out to help them as much as I might.'

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When soldiers are disloyal, ungrateful, cold, utterly 'off the lines' as you may rightly feel, do not merely condemn them. In dealing with these, you have a unique opportunity to manifest the Spirit of Christ, without which you are none of His.

Jesus, dwelling in your heart, will constrain you to lay yourself out to help your people to the uttermost. He, the Master of souls, is our model. Talking to His Father, He was able to say: 'Those that Thou gavest me I have kept, and none of them is lost, but the son of perdition.'

Jesus did all He could to bring Judas to repentance. 'One of you shall betray Me'—those words were a final faithful effort to help Judas to see himself as he was that he might be saved. Jesus made this statement to all present. It sank deeply into each breast. Judas alone, with the betrayal hidden in his heart, knew that the words were addressed to him. What an opportunity to repent, confess his rebellion, and renounce the dark purpose he had conceived (John xiii. 2)! But Judas only allowed Satan to take fuller possession of his heart; he took the accusing sop from Jesus, and 'Went immediately out, and it was night.'

As your soldiers come before your mind, can you think of them as lovers of souls? Test the quality of the work done in them by their attitude towards other souls. If so-called Salvationists want to sit through meetings without a thought for others, and to go through the week without speaking a word for Jesus, help them to realize that they are not true Salvationists. Stir them up to do better! Labour to enlist them as co-workers with Him!

In proportion to the time, effort, and money expended, what a mere handful of people we are,

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thirty in one town, fifty in another, four or five hundred in cities containing tens of thousands!

Our high standard kept our numbers small at the outset. That standard has not changed. We must, more than ever, guard against enlisting the half-hearted. 'A nation,' said a great man, 'does not strengthen by merely multiplying and diffusing itself. . . . It multiplies its strength only by increasing as one great family, in perfect fellowship and brotherhood.'

The extension of The Army is bound up with the fighting quality of its soldiers. If this fighting quality, a practical love for souls, is up to the standard of efficiency, we ought to obtain a hundred per cent increase. If, as a united force, we can say, 'As He is, so are we in this world,' then the promise will be fulfilled: 'A little one shall become a thousand, and a small one a strong nation' (Isa. lx. 22).

I have clearly said that we must not let all who attend our meetings, or are found at the mercy-seat, think that our first purpose is to make Salvationists. Yet I consider that the proportion of converts who become Salvationists is far too small. Do you not think that, if The Army's great ideal were brought consistently to the front, and uplifted in the converts' meetings, the most promising of those who become converted under our influence would throw in their lot with us?

A notorious character, recently converted, has already brought eleven of his relations to Jesus. The Sunday after his conversion he brought two men to the meeting, requesting that they might sit in the front row. When the prayer meeting opened these two stood like soldiers to attention, and then knelt at the mercy-seat.

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The Officer said to the convert, 'Now you go and speak to them.' His answer was: 'I can argue with 'em, but I can't pray with 'em yet.' He realized that he had still much to learn, but the right conception of his duty as a soul-saver, and as a recruit of The Salvation Army, inspired him.

One Sunday afternoon five of his relatives knelt in a row at the penitent-form, while his eager face showed his loving interest. Doubtless he will inspire others to become Salvationists, and this is an illustration as to how we are to increase in numbers. A true love for souls is contagious: it will spread from heart to heart.

Figures are necessary to enable us to face our work and truly gauge what is being done. I hope the new system of record enables you to note more easily what your work has actually achieved. Do not shrink from measuring your harvest, as far as possible.

But do not allow mere statistics to burden your minds unduly. If your soldiers are in right relationship with Jesus they will seek the lost, they will inspire others to be lovers of souls. Set them to work, and do not worry about your reputation. That will take care of itself if you are doing faithful work; for God will honour you.

Salvation Army statistics, above all, must be true statistics. I was surprised, when inquiring into the basis of certain figures, to find that in the senior meetings of one corps three children were being counted as one adult. This must not be done in any corps. If you have a Sergeant-Major who is doing this or something similar, please find it out and see that it is discontinued, even if at a seeming loss.

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I have spoken of some proofs of good leadership. Good leadership in The Army will also be manifest in the choice of suitable local officers. Officers who commission local officers with anything less than our great soul-saving purpose in view—for instance, to secure credit for a properly organized corps—are unprofitable servants, and have no true conception of what is required of them as leaders of The Salvation Army.

Local office should be filled by lovers of souls. Put the right man in the right place. Take pains to explain to him his work. Emphasize his responsibility. Help him to magnify his office. And in all this have the one great soul-saving end in view.

Oh, but I know your difficulties! Some of you would like to ask at this moment, 'What am I to do? At my corps more than one unsuitable person had been appointed to local office before my arrival, and this is often my experience.'

I fear that many of those who feel like this too easily expect people made ready to hand, and are not willing to devote time and attention to training and fitting them. Your work *for* the Local Officers is very important because it is through them that your influence can best be exerted.

I rely upon you to instruct your soldiery as to the purpose and use of Salvation Army uniform. The uniform was not designed merely to secure outward uniformity. The uniform, like every other distinguishing mark of The Salvation Army, was designed to be an expression of our great soul-saving purpose. Our uniform was introduced so that the man in the street should know the Salvationist, so that the Salvationist, wherever he went, should be labelled as set apart for Jesus, marked as one eager

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to pray with and to help others. The uniform must not be allowed to become merely a Sunday-go-to-meeting dress.

It is not, I know, possible for all Salvationists to wear full uniform during the week at work, but I maintain that every Salvationist, worthy of the name, should be willing to be labelled as set apart for Jesus, separated to do His work. As true soldiers Salvationists are in duty bound to wear a shield or some distinguishing mark of The Salvation Army on their business clothes.

Some Salvationists do not grasp, or do not accept, the principle of uniform-wearing, the principle that the worker with Jesus should be seen and known as such.

I said recently to a Salvationist of good standing in the business world, 'Why not wear a small shield during the week? Are you not prepared to do this for the sake of the Lord Jesus?' He wrote to me afterwards saying, 'I am known as a Salvationist and have decided not to wear a shield because I think it would only make me look ridiculous.'

What a different spirit Dr. Wille, of Denmark (now Brigadier Wille), manifested as a soldier! He was then a celebrated specialist in Copenhagen. When he became a Salvationist he put on uniform and consistently wore it when making his professional visits. At that time I asked him whether his prestige had suffered through this open identification with The Army, and he replied: 'I do not allow myself to ask that question. I make God responsible. He has made me feel that it would be cowardly not to confess the instrument He has used in my Salvation.'

Salvationists in Great Britain, where The Army

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has been longest established, should set an example in uniform-wearing to Salvationists of all the world. At present we do not lead in this respect. In Brazil, for instance, there is a corps every one of whose soldiers wears some uniform all the week.

Keep our world-wide work for souls before the soldiery. News of international victories will warm their enthusiasm on behalf of soul-saving, and widen their vision.

The pages of the 'Year Book,' with a large map to display if possible in illustration, afford useful and interesting matter for corps cadets and candidates' classes, and even occasionally for soldiers' meetings.

Many of our soldiers have never seen 'All the World.' If introduced to this interesting publication, more of them would take it regularly, and so be better informed as to our work and place in the world. To give or lend a copy to a likely subscriber would help them with their collecting at Self-Denial time. Staying in a boarding house, a minister found a copy of 'All the World' on a table with other papers and magazines. After reading this, he said to an Officer, 'I want to have a row with General Booth for publishing such good stuff privately!' He had never seen the magazine before, and therefore thought it was exclusively for Salvationists!

On the whole there is encouraging evidence that our world-wide call is increasingly capturing the hearts of Officers and soldiers. Of cadets in training in 1912, about thirty were willing to accept foreign service. This year, with but few exceptions, the cadets have deliberately offered themselves for service in any part of the world. We had to restrain

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rather than encourage the glorious ardour of missionary enthusiasm.

We ought to reduce our losses from the soldiers' roll. Soldiers are sometimes lost through neglect. The Officer is called to save the lost and not to confine himself entirely to nursing the soldiers. In the larger corps this is difficult, but in the smaller the soldiers could receive the attention, instruction, admonition, or encouragement they need without taking the Officer from his mission to the unsaved.

In the larger corps individual attention from the Commanding Officer to all the soldiers is impossible. But the true commander, the leader of vision, will organize the corps so that every soldier shall be responsible to some one local officer, the bandsmen to the bandmaster, the corps cadet to the corps cadet leader, the convert to the recruiting sergeant or the penitent-form sergeant, or some specially appointed sergeant.

Upon these local officers the Commanding Officer will impress his mind, and they will pass his moulding influence on to the soldiers for whom they are responsible.

But even in the larger corps there are ways of making the soldiers feel that the Officer is concerned for them individually and relies upon them individually. One of the chief of these is the weekly soldiers' meeting.

During the last Councils I emphasized the importance of the soldiers' meeting. It is not left to Officers' personal choice whether there shall or shall not be a weekly soldiers' meeting. Orders and Regulations state that the soldiers' meeting must be held; but we are very much in your hands in these matters. The Army of to-morrow is being moulded

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to-day, and its character will depend upon the measure of your fidelity.

The judicious selection of visiting sergeants would help to diminish our losses. Such sergeants, wisely trained and directed, would be like so many right hands to the Field Officers in the larger corps.

Wherever it is possible, and surely in most corps this is possible, let a veterans' sergeant be appointed. Our aged and sick, who cannot attend the meetings, and will in many cases never attend a meeting again, must be looked after. You cannot, in the larger corps, visit them weekly yourselves, but you must hold yourselves responsible to see that they are visited weekly.

My daughter, Dora, when stationed at Nottingham 1, visited the local infirmary, and was taken by the Matron to the Infirm Ward.

'I believe we have one of your people here,' said the Matron, pointing out a blind woman of eighty-two, who had been in the workhouse for twenty-two years.

'Where are you a soldier? They tell me you are a Salvationist,' said Captain Dora; and the old saint, beaming at being spoken to by a Salvationist, said she was a soldier at Nottingham 1!

Still trusting in God, and working for Him as far as she was able, she had been lost sight of by comrades for years. The Matron said, 'Years ago I used to be on night duty in this ward, and many are the blessings I have received through hearing Julia praying in the night.'

Julia's name is again on the corps roll. She is regularly visited, and will have an Army funeral when she dies. Do not let us lose sight of our old people. One by one they are going to Heaven. Let

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them feel that they are honoured and valued and used; and that their days of glorious service are not forgotten.

The following letter from a Staff Officer has recently caused me deep concern:

‘ A person who lives quite near to us has been up in Yorkshire nursing her mother, an old lady of eighty-two. I asked her how she had left her, and she said, “ Very poorly indeed.”

‘ Then, with tears in her eyes, she said, “ Mother has been a good soldier for thirty-five years, and now that she is ill and not able to attend the meetings, she is scarcely ever visited. She has had two visits this year and one of them was yesterday. She was much brighter after the Officer had been to see her, and she had learnt how the corps was doing. She always pays her shilling Cartridge. She lives in the next street to the Officers, but ‘ The War Cry ’ is delivered to her by a child, and sometimes she gets four weeks’ copies together.” ’

On the other hand, I am constantly made glad by reports that reach me of faithful visiting throughout the British Field. Dealing with practical matters, it is sometimes necessary for me to refer to the worst rather than the best work that is done. But I warmly appreciate the faithful work which is done by Field Officers behind the scenes, of which visiting is perhaps the most important.

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BLESSED Jesus, save our children !
Be their Guardian through life's way ;
From all evil e'er protect them,
Walk Thou with them, come what may.
In white raiment, let us meet them
When earth's shadows flee away.

Blessed Jesus, lead our children
Into paths of service sweet,
Up the hill of Calvary climbing,
May they and the sinner meet !
More than conquerors, let us see them
Bring their jewels to Thy feet.

Blessed Jesus, make our children
Thine for life and Thine for aye !
When death's waters overtake them,
Be their Rock, their Light, their Stay !
Tender Shepherd, let us find them
On Thy breast in realms of day.

EMMA BOOTH-TUCKER.

V

THE YOUNG PEOPLE

OUR General is rightly called the Young People's General. He inspires us to realize the great trust that is ours in the Young People of The Salvation Army. He loves the Young People, pleads with them, prays for them, plans for them. His thoughts for them are weighed with solicitude as well as bright with hope, for he has vision as to what they may be and do in the future.

Statesmen boldly say that the young people of to-day will wreck the world of to-morrow, or save it from disaster, according to the way in which they are trained and led now.

The General never loses sight of the fact that the future of our Young People, whether it is to be fair or otherwise in God's sight, is being built to-day. Impressions made upon their minds and hearts now are heralds of their future manhood and womanhood.

As Officers of The Salvation Army you are the General's trustees. The training of our Young People in the things of the Heavenly Kingdom falls upon you, and therefore the future Salvation Army lies in your hands to-day.

To-morrow the Young People of to-day will be matured men and women, difficult to impress, hard

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to bend from their purpose, whether that purpose be good or bad. What that purpose will be depends upon whether you are winning or failing to win the boys and girls for God.

Are our Young People, when men and women, to become the victims of every passing influence, of every light fancy, of their own devastating passions and unrestrained impulses? Or are they to stand out in a turbulent world, men and women of character, not overthrown in the heat and storm of life, but the support of others less strong than they?

Are they to bless you in the days when they thank God for every good woman and man who helped to show them the Christ—the ideal to which they must aspire come what may? Are they to bless your teaching, your example, when they find themselves strong to resist every tempting bait which the Devil cunningly devises to turn them from the narrow and blessed way?

It is for you, *now*, to plant and foster in these warm young hearts the passion of loyalty to Christ, the determination to follow Him at all costs, which should become the master motive of these precious lives.

What is the depth, what the width, of your vision for these Young People? Are you wholly given up that God may use you to bless them? In the answers to these questions lies the key to the future.

Those who are responsible to train a child, can so mould, educate, and help that child, that the result shall be according to their faith. I am personally convinced that the outcome will be in exact relation with the love, unswerving principle, and true wisdom bestowed in training the child.

If your eyes are open to see the child as the Lord would have you see him, you will be desperately

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earnest in your work for the children. As an object lesson, He called a little child and set him in the midst of a group of rough but purposeful men, saying, among other things, 'Whoso shall receive one such little child in My name receiveth Me.'

If you value the child as the Lord values him, you will seek the Salvation of the individual child with prayers and tears. This is the heart of the matter. Our aim with the children in all Salvation Army work has never been less than that the child shall have personal knowledge of a Saviour who saves from sin.

Our work for Young People is highly organized to-day. There has been a great advance in this; but no efficiency of organization could be anything but deplorable if the spirit of soul-saving did not work more powerfully because of it.

I implore you not to rest while the children remain unsaved. Remember that a child may have a glowing heart because he knows that God has saved him from sin. The child's acceptance of Salvation should be such a definite act that he can never afterwards get away from it, never afterwards doubt that on such an occasion, and at such a time, he gave his heart to God and was conscious of God's acceptance and blessing.

In a book written with all the power of conviction by our Founders, and called 'The Training of Children,' are these words:

'The children must be led so to yield themselves to God that He shall receive and make them His real children and true servants and soldiers. Nothing must satisfy you short of leading them into the realization and actual enjoyment of all the blessedness concerning which you have already instructed them; in other words, get them converted, and then give God all the glory for what has been accomplished.'

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Yes, the children can be led to love Jesus, and to feel a throb of joy in the knowledge of God's love for them. A junior soldier, whose lovely voice had been a joy and blessing to many people, was about to be operated upon for a growth on the tongue. 'You will never speak again,' said the surgeon, regretfully; 'is there anything you would like to say now?' After a moment's thought, the boy began to sing, 'Yesterday, to-day, forever, Jesus is the same!'

Be true shepherds of these lambs. They must not only be gathered into the fold, they must be kept there by the invisible but compelling bonds of love. It must be made for them the dearest as well as the safest place. In the book I have already quoted, our Founders say:

'Multitudes of children, we have no question, are brought into the Kingdom of Divine grace at a great cost of toil, and tears, and prayers, and then allowed to float out again, for want of nursing. They perish because those appointed to be nursing fathers and mothers have not done their duty. We assert, fearless of contradiction, that it is just as important that suitable helps, instructions, and occupations should be provided to keep the children marching Heavenward, as it is in the first instance to induce them to start in that direction; and it is just as irrational to expect them to be kept going forward in the Heavenly way, without means being employed to help them, as it would be to expect them in the first instance to be converted without measures adapted to that end.'

It has been said that any intense operation of life within affects the whole manhood. Salvation is the most intense, the most far-reaching operation of life that can take place within any human being. It is nothing less than God's power entering into man's heart with a capacity to spread through the remotest corners and crevices of the personality driving out all that is opposed to it.

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The little child, and the older child, who become saved need teaching. They cannot know, unless you tell them, that God claims the whole of their life, their inmost thoughts, their every word and action, at school, at home, and in the streets.

A Captain who had welcomed many fresh children to the corps, had taken pains to teach the little ones what Salvation means. In a junior meeting, she invited any child who had been saved recently to stand up and explain the difference this had made. A small boy, quickly on his feet, said, 'When mother sent me for the jam, the Devil used to say, "Johnny, take a lick," and I took one. Now he says, "Take a lick," but I don't take one.' 'How about you, Mary?' questioned the Captain. 'Just the same,' said Mary. 'When I was carrying home the fish and chips, the Devil used to say, "Take a chip." Now I don't take one.'

Unless you tell him otherwise, the child will think that religion is a matter for times and places, and that to enjoy responsive feelings during a meeting is a sign of God's favour even though he tells lies during the week.

Teach the children that religion is a life to be lived, and not something belonging to a remote and uninteresting hereafter. A little child, taken from the slums, was bathed and dressed in white by an Officer, who then lifted her up to a looking-glass to see herself transformed. The little one for a moment stared, pleased. Then she began to cry, explaining her distress by saying, 'I'm afraid I shall go to Heaven now I'm like an angel.' It is our privilege and joy to tell the boys and girls that they can be clad in white on earth!

Rejoice in the moment when the child becomes

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saved; but your joy should be deeper in helping that child as the days, and the weeks, and the years go by, in the 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ' (2 Cor. x. 5).

The boys and girls, if fully saved and properly trained, may attain to a unity of Salvationism, marking which our Lord 'shall see the travail of His soul and shall be satisfied.' If we can lead them to that point in their boyhood and girlhood, what agonies they will be saved in after life! what struggles, what tragic failures will be avoided!

If you allow God to use you to set the ideal of the Christ life before the saved Young People, they will develop as Salvationists in practical goodness and in fixity of purpose to follow the Christ, come what may.

Our losses from the Young People's roll are far too great. I beg you to apply yourselves to ways and means of preventing this precious life blood trickling from us. Lay yourselves out to attract the Young People. Let them feel that The Army Officer has a wide and understanding love for them, and is anxious to use them in service to God and the world.

Be watchful over them when they are transferred to the senior roll. Realize the immense importance of each to God and The Army. Though untried and undeveloped, each is a gold mine of possibilities.

The brightest boy and girl will often prove the most liable to temptation at a critical age, when the world, with its glittering allurements, is opening in beguiling vistas all around. Worldly and unsaved companions will tempt them on every hand to lower

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the standards which they have accepted in The Salvation Army. If they fall, the Devil will triumph over them far more than over his poor victims who have never been taught that God's plan for man is that he shall save and serve.

Welcoming them as senior soldiers, let the young people know that you expect them to save and to serve. Do not let them be lost in the crowd. Value their powers and develop them. Do not let them slip away unnoticed, and be lost. See that they are able to find their interests in the corps, and give them some responsibility to shoulder.

The organizing of the corps into sections was never intended to make us other than one Salvation Army. It is vital that the senior locals, as well as the junior locals, shall be one with us in realizing the utmost importance of the Young People's work.

You are the teachers, the moulders of the mind of your corps. Inspire the local officers with true wisdom that they may be equipped to fulfil this supreme trust—the trust vested in the children and Young People of our Army.

Let the senior locals understand that they have a very particular responsibility to watch over, guard and encourage the Young People when they are passed on to the senior roll. These soldiers are our own. We have made them what they are, whether weak or strong, by means of the Junior Organization.

Encourage them to testify and to pray, *and to work to win souls*. Perhaps you have in your corps three or four old saints (probably one or two local officers among them) whose ready testimonies in the open-air and inside meetings have often saved the situation. When opportunity is given for testimony, one after the other they are on their feet,

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often turning their testimony into a veritable address! It is little wonder that the young soldier or convert trembles in his seat, does not volunteer, and if called upon feels that his few simple words do not meet the need.

Try to interest these lovely saints and warriors in the development of the younger comrades. Make them content to be sometimes silent, and to have joy in hearing the youngest, the weakest, the most untried, telling what God has done for them. These saints should encourage the young, instead of hindering their development as is sometimes the case.

It is very important that the children and Young People shall understand that to give a testimony is not to preach a sermon, but to tell truly, after searching the heart, what God is doing for them.

Young People instinctively seek after ideals. They are susceptible to beauty. Seek to reveal Jesus to them; bring them into right relationship with Him. Let them see Him in His beauty, and they will leave all to follow Him. Let them know that He came to add a completeness to life and not to rob them of any joy. By means of your true Salvation happiness and large-heartedness, let them look into the profound meaning of our Lord's own words, 'I am come that they might have life, and that they might have it more abundantly.'

If you would influence them, and mould their characters, the Young People must see in your life that consistency, that moral unity, which shall mark you out as Christ's man indeed. By example as well as words let them understand that religion is a dead thing if it does not claim the whole of life. Teach them the lesson of a sweet sincerity. Only if the Lord's presence abides with you can you bring them

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into personal touch with a Saviour who will be with them all the week, helping them as they need help, checking them, in the voice of conscience, when the Tempter would lead them into forbidden ways.

The sacredness of the uniform, the principle of separation from the world which underlies it, these and all other lessons can only be truly taught by those whose consistency of life makes them examples of all that they teach. Speaking from a wide and deep experience, Charles Kingsley said, 'We should teach God's glory day by day, not by words only, often not by words at all, but by our conduct.'

As leaders of The Army of to-morrow, we must cultivate that freshness of outlook that will enable us to keep pace with the minds of the young folk.

Some Officers say that the Young People are critical of grammatical mistakes and errors in pronunciation made from the platform, quick to notice misstatements of fact. And these mistakes ought, as far as possible, to be avoided. But even the cleverest and most intelligent of the Young People are more critical of an Officer's true Salvationism than of his grammar.

The spirit of Salvationism, the heart full of love for God and for them, will attract and hold them before all else. Saved or unsaved, they have a high ideal as to the service of love and unselfishness an Officer should render. Their hearts are easily wounded on behalf of others if they think an Officer is failing to reach the standard of Salvationism. The other day a girl of fifteen, who made no profession of personal religion, was found weeping in a citadel because she considered the Officer had spoken roughly and harshly to a drunken and dirty tramp.

Many of our children and Young People have not

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Salvationist homes. We hope that they may be the means of bringing Salvation to their parents. These boys and girls have been attracted to The Salvation Army by the Scout or Guard movement, or by some personality in the corps who stands to them for the highest and best they know of love and goodness.

Some Officers and local officers need deeper insight as to the hopeful possibilities for God and The Army in the Scout and Guard sections. I rely upon every Officer in the British Field to make the most of these sections to win fresh children.

Remember that The Salvation Army came into being to save the lowest, the poorest, and the worst; and be watchful to check any spirit of worldliness and pride in which some of your more fortunate Young People may regard the dirty, ragged boy or girl. It would be sad if the one who was the neediest should come to feel that The Salvation Army was not his rightful place. The General has recently said:

‘Happily we are not put in the dreadful position of having to give up one class of work in order to take up another. We can do both. But, my dear comrades, it was for the most forlorn and most degraded that our work came into being. If you ask me which of two classes I would take, if I could only help one, *without hesitation I would say the lower class.*’

Our purpose is to create religion where there is no religion. These unkempt boys and girls, who slip diffidently and half ashamed into The Army hall for the first time, with awakening desires towards God, and a kindling of hitherto unfelt emotion and aspiration, are not only diamonds in the rough, but they may represent a new field of diamonds. They are the possible channel through which light

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and blessing may come to a family and even to a neighbourhood.

Compared with the Officers' children, and boys and girls brought up in the Salvationist homes of the corps, they may appear poor material. The blight of unhappy home life—jangling and discord where there should be peace and love—is perhaps upon them. Draw them into the spiritual sunshine, and they will before long respond, as flowers in the crowded hedgerow stretch themselves towards the sun.

Do not allow it to be said of such a boy or girl, 'He will never do us credit,' 'We shall never make much of her.' Remember that it is already a miracle—the living attraction of Jesus—which has caused this unit of an unhappy family and wretched home to detach himself from relations and friends, shake off the sloth of habit, turn aside from the path of least resistance, and, even though perhaps unconsciously, seek better things, seek light, seek a Guide on life's unknown adventure.

If the Corps Officer and the local officers value the opportunity of helping such a one, the unlikely girl or boy may become a perfect tool in the all-powerful hand of God.

At a corps in Kent, a boy felt impelled to come to The Army. There he became converted. Returning home, he said, 'Mother, I can't fetch any more beer home for father because I'm converted.' 'Well, you shan't, my son; father shall fetch it home himself,' said the mother.

The father, who had heard the conversation, was touched, and said, 'It's all right, no more beer shall come into this house.' He continued to drink in the pubs, where he was a well-known boozier, for a few

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weeks, during which his wife was converted at the penitent-form. It was not long before the father was kneeling there, completely won for God. He is to-day a uniformed seller of 'The War Cry' in the pubs where he was formerly known as a poor 'drunk.'

This boy, now a bandsman and corps cadet, is longing for the day when he will be old enough to go to the Training Garrison. He has already been the instrument in the conversion and salvationizing of seven persons. One complete family, attracted to The Army by the unexpected conversion of his parents, whom they had known as friends of a gay day, became converted, and are soldiers of the corps, their daughter a candidate.

It is worth while to bestow prayer, pains, and time in visiting the homes of our Young People whose parents are not Salvationists. Often these parents feel that personally they are hopelessly beyond the point when they could become 'religious themselves'—they will say they 'have let it go too long,' or they 'have lost all interest in religion, somehow,' but want the children to 'have religion.' Let us turn every stone to win such parents for God.

A girl from such a home became a corps cadet. Perhaps more interest might have been taken in her development. One day her father called upon the Captain and said: 'I'm afraid she is going back to her old ways. She is reading penny trash again, and isn't so kind to the children and doesn't pray like she used to.' The Captain pleaded with the father to accept Salvation himself, and he said, 'I could never keep it. But we've got no religion in the home except what my girl's got. I don't want her to lose it.'

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If we are to convert, mould, and hold our Young People, we must set to work seriously with the child, perhaps only a toddler, on the day his record card is first stamped. The Company Guard is the key to the situation. A better selection of Company Guards will help to bring the attraction and claims of Jesus before the children, and if the young children are won for Him, they will, with your help and faith, be found in our ranks later as leaders of others.

A great lack of leadership and insight is often shown in the selecting of Company Guards. Many holding this commission are really incapable of taking the lesson.

Set the weakest and wobbliest to work, but do not make Company Guards of them! Select your Company Guards. Magnify the importance of their office, and question them individually about their work. Take an opportunity sometimes to thank them for what they do, and to say a word with special reference to the Young People's work. More recognition and individual encouragement from the Officer would assist our people to recognize the magnitude of their opportunity for God and souls.

A comrade visiting a seaside corps offered her services, and was asked to take the company of elder lads. This company had been without a leader for some time, any one available at the moment being detailed off to take it. When this sister took command the boys greeted her with, 'Hallo, are you another? Suppose you're like the rest of them—don't know anything about it yourself and have got nothing to say to us. We're fed up with it.'

The most difficult company, that of the elder boys, should have the best Company Guard.

To help the Company Guards, and emphasize the

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importance of their work in your eyes, take the preparation class yourself if possible.

I am very doubtful whether modern education is giving the young people practical help. Too many of them regard work that soils the hands as undesirable, and, when school days are over, prefer life in shops or offices, where they often work under conditions that do not promote health, and are brought under unhelpful influences, and where the prospects are by no means as bright as they sometimes seem beforehand.

The acquiring of a little superficial knowledge, that helps to make people self-satisfied and supercilious, does not assist in bringing in the Kingdom of God. Only a childlike spirit can enter that Kingdom. Education, though the highest and best the world can give, cannot change the heart. To the soul, it offers a stone instead of bread.

Modern education certainly tends to alienate the Young People in spirit from their homes. Much of modern education has a tendency to weaken parental authority. 'Honour thy father and mother'—God's command—is not brought before the children to-day in some schools. In a West End club the other day the subject for discussion was, 'Ought a boy to call his father Old Bean?' That is an indication of the prevailing spirit!

Speaking to Officers at the last International Social Council, the General said:

'Discipline is necessary for the maintenance of the family. What a dreadful breakdown we are witnessing in this matter in these days! How many of the rebellions and disorders and catastrophes of to-day begin in the lax discipline of the family and the home! Family life seems to be dissolving in many of its most beautiful aspects. We, who are part and parcel of family life, ought to use our influence in the direction

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of maintaining discipline there. We ought to encourage parents to command their children, and encourage children to honour and obey their parents.

‘Let us, as far as we can, uphold the power and beauty of family life, family confidence, family love, family religion, family prayer, family loyalty—all that helps to set up, preserve, and secure a castle of love in the homes of the people.’

God requires that all parents who profess His name shall discipline their children and train them for Himself. He said of Abraham, ‘For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment’ (Gen. xviii. 19).

What a responsibility to train their children for God and The Salvation Army lies with parents who are Salvationists! I ask all Officers to help such parents to have a true vision and unchanging purpose in the home training of their children.

Interest yourselves in the home life and circumstances of the Young People. Where things are not what they ought to be in the home, you may be used as a radiant messenger, bringing in new thoughts, new ideals, new hopes. Lift up God’s ideal as to what family life should be. Surely the home should be as a precious garment, shielding from every harmful influence.

No Salvationist home where there are children should be without the book from which I have quoted a few words, ‘The Training of Children,’ written after long experience, and in the heat of conviction, by the Founder and Army Mother.

As Field Officers, I want you, by every means in your power, to help the people to recognize and grapple with their difficulties. Value the Home League for its rightful purpose. The Home League

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was not intended merely to provide an opportunity for tired mothers to pass an hour under refreshing influences, as they can in any mothers' meeting, while a sentimental book is read to them. *The Home League aims at the improvement of home life throughout the world.*

Teach your Home League members, and parents generally, that their responsibility for the religious training of the children does not merely consist in sending them to The Army or any Sunday school. Help them to realize, and rise to, their own obligation. Tell them that *in the home*, faith in God, faith in Jesus, should be sown in impressionable young hearts, and *in the home* the tender shoots of faith and love should be protected and trained.

Habits of prayer, and the self-discipline which is part of all true spiritual life, should be regarded as the vital part of home training.

In the home, as in the corps, example will be a more powerful educating factor than precept, valuable though that is. Speaking of the vital spiritual influence which moulded his youth, his mother's praying, Carlyle said, 'The highest whom I knew on earth, I here saw bowed down, with awe unspeakable, before a Higher in Heaven. Such things, especially in infancy, reach inwards to the very core of your being.'

Teach the Young People to value their homes where possible. Alas! their homes are often far from model homes. Impress upon all saved Young People that their Salvationism should shine in the home, making sweetness and happiness for others.

Salvationism is not intended to rob the home. Encourage corps cadets, and other Young People,

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to stay at home sometimes and let their overworked mothers come to the meeting. Those of our Young People who are dissatisfied unless they can go out to a meeting every night show a spirit of restlessness which is the reverse of the spirit we want to foster. Because of the unresisted magnet of the meetings and the corps, there is a danger that some of our Young People will become grounded in the art of self-pleasing instead of in the spirit of self-sacrifice. I want you to be alive to this danger.

Wise discipline in the home, wise discipline in the corps, will further the development of the Young People. But we must be content with nothing less than that they shall, of their own loving choice, put on the yoke of self-discipline, and submit themselves to Him who pleased not Himself. 'There is no depth of wickedness into which a man or woman may not fall who starts life saying, "I will do what I like." The higher the intellect, the deeper will be the fall.'

By fostering the principles of The Army out of love in their own homes, our married Field Officers, living as they do under the eye of the people, become powerful to lead others.

The homes of married Officers should be model homes, with children well disciplined, children separated from the world. It is our duty as Officers to protect our children from the snares of the world, and to bring about them those influences which we hope will mould their lives. We cannot run the risk of sowing worldly loves and desires in their hearts by decking them out and ornamenting them when they are little, allowing that which will not be in accordance with Army rule and practice if they persist in it when they grow older.

‘LET us then press forward, without one backward glance, until we finish our work. Let us thank God for those who are faithful let us love and pray for those who fail, expecting to see them restored, healed, and purified.’—GENERAL BRAMWELL BOOTH.

VI

SPURIOUS SALVATIONISM

A CATHEDRAL in Lubeck has an inscription, of which this is a translation :

Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and seek Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honour Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not.

Many are deluded to-day by false guides and false prophets. This is nothing new. In the days of Jeremiah there were false prophets; and the people listened to their reassuring words and promises, and walked, blindfold, to destruction. It was more pleasing to listen to the false prophet than to obey the true guide, who denounced sin, and demanded, as a condition of blessing, a return to God.

Among other destroying beliefs, the idea prevails to-day that to accept Christ intellectually, merely believing that He is the Saviour of the world, is the

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most that God requires from man. This belief is held by many who regularly attend places of worship. It has existed, as one of the Devil's means of undermining the true and pure faith, for two thousand years. Yet Jesus pictured the great condemnation which, in the day of testing, will fall upon those who in some degree knew Him, called themselves His disciples, did good works naming His name, but were no purer and better in their living than the children of this world.

The same idea prevails among many who attend no place of worship. Some evil livers, in high places, and many men and women found drinking in the public-houses and neglecting their homes, have a superstitious belief that by accepting Jesus as the Son of God, without obeying His commandments, they will be eternally justified. A drunken man, when spoken to by Colonel Tait in Glasgow Station, said, 'Yes, I believe in the Lord Jesus Christ, but this is just my weakness!'

All true Salvationists, whether of The Army or not, are required to set before the world the truth which Jesus taught: 'The Kingdom of God is within you.'

Let us drive out the false belief that this world and Heaven are divided by a great gulf, the gulf of death. Let us deny the false notion that in crossing this imagined gulf the soul will be transformed in desires and outlook, so that he who lived an unholy and selfish life, seeking nothing but his own gratification, will enter the heavenly courts in some mysterious sense a new creature, rejoicing in God, whose every command he broke in the earthly life.

Let us spread the glorious truth that man's great destiny is to enter the Kingdom of Heaven here and

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now, and that if he does not enter it here and now he will be for ever outside.

Dr. Forsyth expresses truth aptly in saying that there is 'another dimension of things, that both haunts the precincts and fills the spaces of this life always.' This other dimension is without relation to time and space, yet pervades it, and relates itself to man's world because man is a deathless spirit.

After conversion Paul had a clear perception of the Kingdom of Heaven pervading our world. He was thinking of a heavenly and indestructible building hidden within our earthly life when he said, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (2 Cor. v. 1).

The earthly life is, as it were, a scaffolding which hides the beautiful building in process of erection. God removes the props one by one, transmutes our hopes, trains us to relinquish the earthly and time-bound, that we may adjust our being to the invisible and eternal. 'Eternal life in the midst of time is the secret of Christianity.'

Another soul-destroying belief prevailing is that there is no such thing as sin. The word sin, except in relation to the committing of the grossest crimes, is hardly used to-day. The state of the sinner's soul is hidden from him, just as sufferers from malignant disease are often unaware of their malady. To speak of sin is not in harmony with modern thought. To speak of sin, we are told to-day, is to keep man in chains, whereas nothing but an exposing of sin, a revealing of the divinely prescribed remedy, and an appropriating of that remedy, will free him from his chains.

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Many inquirers to-day have no knowledge as to how they may find God. They have not learnt to seek Him within their hearts; for until men are brought under conviction of personal sin, until they repent and seek forgiveness for sin, they cannot find the Kingdom of God. They do not go to God's Word to gain knowledge of Him. They seek out some modern teaching. There has been no age in which the blind have not been found leading the blind!

No seeking of God, apart from a preparation of the heart, will result in attainment. 'For every one . . . which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning Me; I the Lord will answer him by myself: and I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am the Lord' (Ezek. xiv. 7, 8).

The Bible exposes the sinful nature of man's heart; demands that he shall be holy, and tells him how to attain the required standard. This is what makes the Bible unique, the Book of books, God's Book.

No other wisdom, not the highest system of human teaching, ancient or modern, tells man that he should be holy, and shows him how he may attain holiness.

'The Græco-Roman world, which has bequeathed to us the rich results of its genius for beauty, and for abstract thought, even for ethics of the loftiest kind, and the life-history of its many heroic men of action, gives us no work either of pure literature or of biography in which we can recognize the presence of that peculiar spiritual genius which we call "sanctity."'

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The Bible is a Book of many books, written by different people in different ages, and yet each book demands from man that he shall depart from sin. 'I am the Almighty God; walk before me, and be thou perfect' (Gen. xvii. 1). 'He openeth also their ear to discipline, and commandeth that they return from iniquity' (Job xxxvi. 10). 'If I regard iniquity in my heart, the Lord will not hear me' (Ps. lxvi. 18). 'Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear' (Isa. lix. 2). 'Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock' (Matt. vii. 24). 'Let every one that nameth the name of Christ depart from iniquity' (2 Tim. ii. 19).

To persuade men to embrace righteousness was the life work of our Founders. They found the same lack of true faith among men that we find to-day. In an early number of 'The Christian Mission Magazine' the Army Mother wrote:

'I am afraid there is much antinomianism abroad, which makes Christ the minister of sin, and which is always crying, "Faith, faith, only believe," while consecration and obedience, as indispensable conditions of faith, are entirely lost sight of. . . . Saving faith in the sinner, and prevailing faith in the believer are alike impossible without full consecration to known duty. If any one disputes this, let him try to exercise faith in any given promise or for any given blessing, while he is refusing obedience to the claims of God, or withholding part of the price which God requires, and he will find, whatever may be his preconceived notions on the subject, that it is simply impossible. Herein is the solution to the question so often asked—how is it that there are so few answers to prayer? God will not hear and answer our prayer, call we ever so loudly and ever so long, if we willingly consent to any known unrighteousness.'

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As he walked and worked among the captives of Babylon, Ezekiel was able to interpret to the people the lesson of history: 'The house of Israel went into captivity for their iniquity.' Interpreting God's dealings, and persuading the people to cease from their clamourings and listen for God's voice, he helped to inspire and strengthen the remnant whose children returned later to Jerusalem to rebuild the Temple of the Lord.

Salvationists are called to give the Gospel message to the world to-day. By its light we can interpret God's dealings in history both national and individual. We have no new message, and we want no 'new thought.' Our need is to comprehend and appropriate God's thought as far as He has revealed it in making known His purpose for man.

There can be no true religious instruction that does not impart a knowledge of right and wrong, and lay bare God's will with regard to life and conduct: 'And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean . . . and they shall keep My laws and My statutes in all Mine assemblies' (Ezek. xliv. 23, 24).

Jesus called Himself 'the way.' His followers clearly taught that the Christian life was a way to be walked, a discipline to be accepted and applied to life.

We aim at nothing less than that each Salvationist shall walk the Living Way, and be an embodiment of the whole Gospel, God's purpose regnant in his heart and life. This can only be by deliberate choice of the soul.

By the uplifting of this high standard an international people has been raised whose lives are transfigured by a practical love for the Saviour.

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The charm and power of the humble Salvationist, in over seventy countries of the world to-day, is that he is truly God's child, with a knowledge of God's laws, a passion to do His will, a complete submission to Him. Though we make no pretension to earthly knowledge or distinction, it may be said of us as a people,

' . . . We know the hemlock from the rose,
The pure from stained, the noble from the base,
The tranquil holy light of peace that glows
On Pity's face.
We know the paths wherein our feet should press,
Across our hearts are written Thy decrees.'

Our aim is not that our soldiers shall merely assent to the doctrine, but that its fruit shall be seen in their lives. The Articles of War prove that we require a high standard of spiritual enlightenment, and of obedience to that enlightenment, from all who join our ranks.

To maintain and cherish a high standard of Salvationism within our ranks is an important part of the Field Officer's mission. The Devil plans his warfare in deadly earnest. One of his subtle strategies is to encourage a skin-deep, spurious Salvationism among us. Those whose Salvationism is skin deep will be helpless in the fight for souls, and will sooner or later be mere clogs in the chariot wheels.

Be alert to detect symptoms of superficiality, and to protect your corps from its taint, just as you would protect a child from deadly disease. Superficiality, widespread in our ranks, would turn our warfare into a mere sham fight.

In bodily condition, loss of appetite, quickening of the pulse, a rising temperature, are small symptoms

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which may denote serious derangement. In the same way, seemingly small shortcomings, a lack of consistency or order in the outward life, the neglect of duties, failure in shouldering rightful obligations, often tell of superficiality in the spiritual life.

No day passes in which the quality of our Salvationism is not tried and tested. It is tested in intercourse with our fellows, challenged with every demand that is made upon us. The character of our response to duty, the quality of our work, these are tests of our Salvationism. The sorrows and heavy trials of life put us to severe proof. True Salvationism is not extinguished by earthly calamity. I have heard it said that if an imitation diamond be submerged its glitter will be quenched, but a true diamond, cut and polished, will sparkle even under water.

No doubt you have learnt to gauge the spiritual condition of your soldiers and converts by indications quite other than their verbal testimony. Do not be satisfied with any testimony unless morality, honesty, and cleanliness are seen in the life.

The happiness, cleanliness, and good order to be found in the homes of our people, are an evidence of the Salvationism they profess. But, if the standard is to be maintained, there should be an improvement in this respect here and there, not only among the slum populations of congested cities, but in the country towns and villages.

In visiting, in personal dealing, and by every possible means, I appeal to you to do more to uplift the weakest of our people. The late Dr. Clifford said to a group of brother ministers, towards the close of his life of service:

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‘Forgive me, if I add the conviction, rooted and grounded in me throughout my long ministry, that our chief task is to care for individuals. The crowd is too much with us. We lose sight of the single soul and its training. If I may say it, my greatest joy in my ministry springs from the care I have tried to give to individuals. This is the way our Master went and we cannot do better.’

It was God’s plan that the Levites, who lived among the people of each tribe but were not of them, should be like the leaven, bringing the masses nearer to Himself. The cleanliness of the Officers’ quarters, rubbing shoulders as they do with the homes of the people in the humblest streets, should be an uplifting influence, widely felt.

Cleanliness, where before there was lack of cleanliness, is one of the evidences of Salvation. ‘Cleanliness is next to godliness.’ I do not believe people can be saved without desiring to be clean in their bodies and in all that concerns them. Cleanliness is only one of many indications of Salvation, but it is an indication. Let but the soul be clean, and the day of cleanliness in all things has surely dawned.

Lift up the highest standard as to cleanliness of soul. You will do this if you are awake to the fact that the danger of superficiality besets us to-day. Do not enrol people as soldiers merely because they are attracted by our methods and willing to march with us, while, as to any standard of life which the critical man in the street would call high—honesty of purpose, uprightness in dealing—they are sadly lacking.

‘Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, neither could they blush’ (Jer. vi. 15). Is not this sad picture true of one or two soldiers in many corps to-day? Some professing Salvationists allow that in

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their lives, that in their intercourse with the world, for which they ought to blush and be ashamed, and which they ought to confess and renounce; but they are not at all ashamed, neither do they blush.

Where failure of this kind is evidenced, the people concerned have sometimes been enrolled with too little instruction, and too little inquiry and faithful dealing upon the Officer's part.

We must instruct our soldiery—you are the teachers—that all matters of habit and conduct should be brought into harmony with their profession of Salvation. Oh, let us make them lovers of Jesus. If they truly love Him they will want to be like Him. Their love will invite Him, and He Himself will come and dwell with them. There is no teacher like love. 'A mind might ponder its thought for ages and not gain so much self-knowledge as the passion of love shall teach it in a day.'

When you find professors of Salvation producing no fruit, be their expert gardener, find out what is the matter with them; discover the cause, remove the blight and prune the branches. Declare to them God's promise, 'Thou shalt be like a watered garden.'

One of the converts in a North Country Division backslid and stole a turnip from a field through which he passed on his way home from the pit. He was fined six shillings at the local police court for the offence. Hundreds of men were passing through that field every day, and if the farmer's property were not respected he would have to cease growing turnips. The offender afterwards assured the Officer that he was not going to backslide again, it was too expensive! I hope the Officer, who sent up that story to me on a slip of paper without remark,

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thinks, as I do, that this man had a very low standard of Salvationism.

What a different conception of Salvation was his from that of a poor Belgian convert, the harassed mother of a large family, whose testimony made an unforgettable impression upon me years ago. She lived in the black country of Belgium in great poverty, and, like her neighbours, she had been in the habit of reinforcing the scanty household supplies with turnips from a farmer's field. On the morning after her conversion she crept out as usual with her basket, but returned with it empty. When a curious neighbour asked her why she had not taken any turnips, she replied, 'A voice said to me, "What are you doing? The turnips are not yours."' "

Each session we send some cadets home because they are unworthy. Yet those who consecrate themselves for Officership are, on the whole, the pick of our people. This is an evidence of lack in the Officers' work, an evidence of that superficiality so deeply to be deplored.

Do not recommend candidates whose characters you have not thoroughly sifted and tested. This is even more important than that you should cease to send us Salvationists who have never lifted their voices in the open-air.

Salvationists must not be formalists. Formalism is closely allied to superficiality. Bunyan said of the formalist, 'His house is as empty of religion as the white of an egg is of savour.'

Oh! let us watch that Salvationists do not dwell in false security, taking the outward for the inward, valuing the symbol as if it were the actual experience! The soul of Micah—the man of Ephraim who '*had a house of gods*'—was lulled to sleep in a

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dream of false security when he appointed a Levite to be his 'father' and 'priest,' saying, 'Now know I that the Lord will do me good, seeing I have a Levite to my priest' (Judges xvii).

Surrounded by idol worshippers, themselves saved from idol worship, and with the developing minds of children, the children of Israel needed to be taught by signs and symbols. Their leaders taught them inward truth by outward means; and, as a people, they often fell into the pitfall of mistaking outward observance for true religion. But as the waves of time rolled in, many a wave bore on its crest a man inspired by God to turn the heart of the people from forms and ceremonies to the simplicity of revealed religion.

The teaching of Jesus was simple, yet how profound. He sought to bring the sinner into direct relationship with God. Yet during the twenty centuries of nominal Christianity there has ever been a tendency to bury fundamental and saving truth beneath a man-made structure of ceremonial worship.

We cannot be satisfied when our soldiery merely conform to that which is outwardly correct, wear uniform, come to knee-drill, stand in the open-air, do good works, and outwardly observe the regulations. God has an abhorrence of any profession of religion which does not arise in sincerity of soul: 'Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these'" (Jer. vii. 3, 4).

Jesus expressed His Father's mind to man as fully

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and as freely as man could comprehend it, and He said to the religious guides of the people, 'Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness' (Luke xi. 39).

Before he saw Jesus on the Damascus road, Paul punctiliously conformed to the Jewish law as far as outward observance went. His own word-picture of himself as he was before conversion is valuable. 'Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal persecuting the Church; touching the righteousness which is in the law, blameless' (Phil. iii. 5, 6). And yet, like most of the other teachers of the people, Paul so far failed to grasp the spirit of the law, that he had not recognized in Jesus its fulfilment.

Paul described the radical change which took place in him after that wonderful encounter on the Damascus road: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil. iii. 8, 9).

Writing to his Officers on his eightieth birthday, the Founder said:

'It is fearfully possible to suppose that because you have an acquaintance with the words by which truths are described, you therefore grasp their meaning. Words, in their relation to truth, are little more than the rind is to the fruit, the shell to the kernel, or the body to the soul; it is the soul of things alone that can serve or satisfy you or benefit anybody else.'

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I heard recently of one who sat for fifteen years in the same corner in The Army hall professing to be saved, before a real change came to him, and he became conscious of having received the Lord's own touch. People who make a profession and follow an outward habit of religion, without feeling any real need of God, or experiencing His personal dealing, are much more difficult to help than the poor drunkards in the pubs!

We are the guides of the people. The guide who leads the eager but unaccustomed travellers up the mountain pass, makes it his life's work to protect and preserve them from the hidden dangers of the way; and, while we are guiding our soldiery up the heights of spiritual experience, we must be on the watch that they do not fall into the pitfalls of mere formalism.

Formalism stifles the soul. The Queen of Mithridates wore a blue band on her forehead to indicate her official position as queen of the realm. One day the band slipped under her chin and strangled her. Let us beware lest mere formalism quenches the Spirit of Christ amongst us. We use figures that express expanse and depth in talking of God's love. We sing the Founder's words,

‘O boundless Salvation,
Deep ocean of love,
O fullness of mercy
Christ brought from above.’

This love of God dwelling in us should give us wide minds as well as large hearts. Our arms will only be stretched out to bring every one into the fold if we have Him with us in power. This will not be possible if the cancer of formalism grips us. Those who put formalism in any degree in His

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place, while professing His name, drive from Him the wounded, the needy, the sinful, and the sad, those to whom He especially said, 'Come unto Me.'

Formalism is closely allied with hypocrisy. To pretend that to be sacred which is not held sacred in the heart is hypocrisy. A clever writer tells us, 'Hypocrisy is the homage which vice pays to virtue.'

The very thought of the out-and-out hypocrite is repugnant to us all. There can be a partial hypocrisy, and you must be on the look out for it. You must be alert to help those of your people who are likely to fall into this snare. Hypocrisy is no less a danger to the soul because it may begin in a small way. A tiny spark, if not detected, may set a house on fire and soon be seen as a great conflagration a mile away.

Our Lord did not condemn the woman taken in deadly sin; by pouring out the love and mercy of God upon her He sought to save her from her sins. But unsparingly, and with biting words, He condemned the hypocrites, 'Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in' (Matt. xxiii. 13). 'Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them' (Luke xi. 44).

‘MAKE me a fellow worker with Thee, Christ:
Nought else befits a God-born energy;
Of all that’s lovely, only lives the highest,
Lifting the rest that it shall never die.
Up I would be to help Thee—for Thou liest
Not, linen-swathed in Joseph’s garden-tomb,
But walkest crowned, creation’s heart and bloom.’

GEORGE MACDONALD.

VII

THE GATEWAY OF DECISION

OUR God is a God of covenant. His covenant with man holds good throughout all human ages. 'Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations' (Deut. vii. 9).

God's covenant with man is the heart of Divine revelation. Jesus was the embodiment of that covenant.

God's Word tells us but little of the life hereafter. Perhaps if we knew more of its rapture and its fullness, we should find it hard to endure our comparatively limited earthly life. The Bible tells us no more than is necessary that we may secure our passport to Heaven, written in the Blood of Jesus, and stamped with the Cross; for God's Book is an exposition of His covenant with every soul, from Noah to those of ages as yet unborn.

A covenant is a mutual agreement. Abraham entered into covenant with God just as deliberately as God entered into covenant with him. A soul can only enter into covenant with God by free will and deliberate choice; and can only maintain that covenant by continual obedience to its terms. The

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necessity for perpetual obedience to the terms of the agreement has been clearly taught from the beginning. 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people. . . . And ye shall be unto Me a kingdom of priests, and an holy nation' (Exod. xix. 4-6). 'Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do' (Deut. xxix. 9). 'All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies' (Ps. xxv. 10). 'Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven' (Matt. vii. 21).

Saving faith is born at the gateway of decision.

The inspired leaders of the chosen people knew that true religion is not arrived at through the mental powers, but through the gateway of decision. On the last occasion when it is recorded that Joshua assembled the people together, he poured out his soul in the effort to bring them to a personal decision on the spot. 'Choose ye this day whom ye will serve' (Josh. xxiv. 15).

When He lived on earth Jesus demanded decisions from men: 'Whom say ye that I am?' 'What would ye that I should do for you?'

The particular decision which each soul must reach before entering into covenant with God is often difficult. It must be deliberate, and it cannot be deliberate unless it be clearly defined. Help the seeker clearly to define the terms of his own decision.

Writing to his father of the most momentous

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decision he ever made, Ruskin said: 'I resolved that I would believe in Christ and take Him for my Master in whatever I did; that assuredly to disbelieve the Bible was quite as difficult as to believe it, that there were mysteries either way, the best mystery was that which gave me Christ for a Master. I felt a peace and spirit in me I had never known before; and everything has seemed to go right with me ever since.'

When with deliberate decision, man comes up to this shining crisis and enters into covenant with God a new power comes into his life. Speaking of such a crisis, R. L. Stevenson said: 'I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God.'

We can only measure our work for God by our success in bringing men to the point of personal decision.

Do your pub-boomers understand that their valuable opportunity in the public-houses is not merely to sell the papers—though many souls have been saved by the message of 'The War Cry'—but to bring about a change in the lives of men and women by the word spoken for God, or the personal influence shed?

It is often not difficult merely to interest men and women, to make them listen to your views, and express their own. But the work of Salvationists is difficult because we aim at nothing less than to persuade men to personal decisions which shall result in a right-about turn in their walk of life. An Officer, writing from South Africa, says:

'One old Kaffir, whom I had found at a beer feast at one visit, I found also at my next visit, and I talked to him of many things. At last I touched his darling sin, drink. The old rascal lay flat on the ground smoking. Looking up with one

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eye, he said, " You have talked very nicely to me, and all you say I have listened to with both my ears wide open, and I understand all you have said, and you are quite right. But when you talk about drink I close up both my ears, and I do not understand anything more of what you say. My ears are closed." "

One of your perplexities, I know, is that you often deal with souls who come under a measure of conviction, distinctly hear the call to decide for God, yet answer in the negative. Some imagine that they can safely postpone God's call. They do not mean to refuse for all time, but they allow the Devil to have his way. They close their ears to all but his voice!

Two anarchists who were great friends wandered into a Salvation Army meeting out of curiosity. The power of God greatly took hold of them both. One said, ' I am going to join these people.' The other replied, ' I believe you are right, but I don't want to decide to-night.' Within a few weeks of his refusal it fell to him to do one of the dastardly deeds of anarchy, and he paid the penalty with his life. His comrade is now a leading Salvation Army Officer.

The penitent-form is dedicated to personal covenant making between God and man: it is the place of decision. The Salvation Army was born at the penitent-form.

When taking Cecil Rhodes over our Farm Colony at Hadleigh, the Founder drew his attention to the penitent-form: ' I see!' said Cecil Rhodes; ' that is the dividing line between the old life and the new.'

The day of the covenant made with God should be a dividing line indeed. It should separate all the days of the unforgiven and sinful past from the

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days of the new life to be lived in obedient faith. 'For as much,' says John Bunyan, 'as the passage was wonderful narrow, even so narrow I could not but with great difficulty enter thereat, it showed me that none could enter into life but those that are in downright earnest and unless they left this wicked world behind them. For there was only room for body and soul, and not for body and soul and sin.'

I call upon you for a thorough work at the mercy-seat. If the wound is healed superficially there, not probed nor cleaned, how blameworthy before God those responsible will be! If a physical wound that is not clean is allowed to heal, there is danger to the whole body, life itself is imperilled. A man was mauled by a lion, and the specialist who was sent for wired, as he set out on the long journey, 'Keep the wounds open.'

Be specialists in dealing with souls, and train your soldiery to be specialists. Oh, let there be no healing of any wound of the soul lightly!

Awaking the soul to a sense of its stains and guilt, the Holy Ghost comes, saying, 'Be thou clean!' Thank God for the awakening, revealing, cleansing power of the Holy Ghost in our midst, and for our privileged place as workers with Him.

Are you sufficiently awake to the fact that backslidden soldiers often come to the mercy-seat in holiness meetings for sanctification, because they are ashamed to come for restoration from backsliding? Teach clearly that it is impossible to be sanctified without first being converted, or, if backslidden, restored. Oh, make the way clear: 'Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people' (Isaiah lxii. 10).

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Enlist all your powers to find out what the Holy Ghost has been revealing to the seeker. Press behind the statement that the seeker wants more power, power to seek the souls of workmates, power to testify, power to pray in the meetings, or to speak in the open-air. Inconsistencies in the life will render a soldier powerless to deal with souls at his place of work, and rob him of courage, sincerity, and ardour in the fight at the corps. Those who have not the indwelling spirit of Christ, which makes it the greatest joy to help souls, will be without power. But many a sinning and conscience-stricken soul comes to the mercy-seat under the pretence of wanting power. If you heal the hurt of such a one lightly, he had better never have knelt there.

Remember Joshua's faithful dealing with Achan. 'My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.'

Teach your soldiery that unconfessed sin brings deadness and defeat to a corps. Sometimes, when souls are not saved, though Officers are faithfully fighting, it is because so-called Salvationists are restraining the power of the Holy Ghost by unconfessed sin. Unconfessed sin in our ranks will cause our forces to turn their backs before the enemy of souls, just as did Achan's sin the children of Israel.

How blessed it is that sinners can be brought to feel their guilt, and how terrible the error of lightly seeking to bring them into rest and peace without true repentance and clear confession. But for back-slidden soldiers no consecration, no resolution to reform, nothing, can take the place of confession. Important as restitution and reparation are, even they cannot take the place of confession.

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Seeking souls must have the courage to face their sins and bear the penalty. A thief sincerely seeking for pardon could not soothe conscience by anonymously restoring what he had stolen. Peace of mind cannot be obtained without confession of sin.

In these matters you must instruct the ignorant and the superficial. The right use of the mercy-seat is essential to our service for God and souls. Confessions made there must be taken seriously and dealt with thoroughly.

When confessions are dealt with unworthily, unless the Spirit of God works powerfully apart from the unfaithful worker, souls who confess do not prosper. They are not brought fully into the light. Their standard of Salvationism is low, because a high standard was not held before them at the moment when they were open to receive true instruction. The nature of the personal decision God required of them was not understood by them, so they failed to enter into covenant with Him, and now they are the spurious Salvationists, stumbling-blocks to other souls, bringing dishonour upon God's cause and The Army.

When acknowledgment of any fraudulent dealing is made at the mercy-seat, confession must be made by the one who has sinned to those sinned against.

We must not receive confessions under the seal of secrecy. Unless we see that confession made at the mercy-seat is made again where confession is due, the mercy-seat will become as great an abuse in The Salvation Army as the confessional is sometimes amongst the Catholics.

I call for a thorough work at the mercy-seat, both from Officers and soldiers. I ask you to help the people to understand the principle of confession, to

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understand the practical bearing which coming to God in sincerity must have upon their daily life. 'Repentance is heart's sorrow and a clear life ensuing.'

The mercy-seat is not a place for distressed souls merely to relieve their feelings. Weeping there may relieve distress, but it is indeed a disaster if those moments are not made sacred by the presence and touch of the living God.

The Devil is busy seeking to divert us of The Salvation Army from the pathway in which God has set our feet. Remember that, at the mercy-seat, souls should be brought into right relationship with Jesus.

This work with souls at the mercy-seat is my joy, as you know. My own experience has long since taught me that in dealing with seekers it is necessary to find out, as far as possible, who they are. To know something about them is to be in a position to judge what their outlook is likely to be. I do not see how you can effectively help souls, unless you know something about them. How can you, for instance, deal effectively with a backslider, who was once a Salvationist, if you imagine he is in an Army meeting for the first time? Yet I often ask those who are dealing with a seeker, 'Is this one of our own people?' and receive the reply, 'I don't know.'

Do not encourage souls to come again and again to the mercy-seat. I spoke to a young man, the son of Salvationists, who was at the mercy-seat at Commissioner Lawley's funeral service. When I asked him how long he had been converted, he said, 'I have been a Salvationist all my life.' I inquired how many times he had been at the mercy-seat

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during his life, and he looked, with wide eyes, into my face, and said, ' I am sure I could not count ! '

With God's blessing, the times of our public confession and consecration need not be many. I had not the opportunity of coming to the mercy-seat when converted, because my conversion took place in a meeting for Christians, in which people were asked to stand up and give their testimonies. The Holy Spirit forced me to my feet to say that I was unconverted. Then came the day, in an Army meeting, when the Holy Spirit revealed the possibility of sanctification, and that day found me at the holiness table. There have since been one or two wonderful days in Officers' meetings when the power of the Holy Spirit led me to special consecration.

Salvationists should not be found coming to the mercy-seat ' more times than they can count.' I appeal to every Field Officer to set up the highest standards, and to see that a thorough work is done in helping seekers that they may avoid this unsatisfactory state of soul and mind.

You may not be able to deal personally with every seeker in your meetings; but, as far as possible, speak to seekers yourself. To train your workers to deal faithfully with seekers is an important part of your trust. If you make the truths represented by the mercy-seat shine out at your corps, your stay will indeed have been worth while.

My daughter, Mary, tells of a poor drunkard, a backslider from The Army for many years, who came to shake hands with her at a meeting she was conducting at Bolton. He would not remain to the meeting, but, after leaving, returned and, following a great struggle, knelt at the mercy-seat. On either side of him a Salvationist knelt to help him. They

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told him to pray, and he cried, 'O Lord, do save me, do help me! I have been so wicked, but I do want to be good. O Lord, do help these chaps to help me!'

I somehow felt that prayer was an unconscious reproach to us. How often little or no real help from human beings is given to those who come to the mercy-seat in great agony of soul, and after a terrible struggle! They have been moved by the Holy Spirit, only to find human help so vague, so lacking.

The mercy-seat is at the heart of The Army, and the Recruiting Sergeants and Penitent-Form Sergeants should be very carefully chosen.

I deplore that, in some corps, the position of Recruiting Sergeant is only nominal, the duty being regarded merely as that of collecting the name cards and perhaps keeping the register.

Many years ago I discovered that the right conception as to fitting qualifications for a Recruiting Sergeant was lacking in the corps I knew best. One Sunday a woman in service told me that she had been asked to be Recruiting Sergeant. She had been redeemed from a terrible life of drunkenness, and was unable to walk much. It would have been difficult to find one more unfit to fulfil the necessary duties. I said to the Officer, 'I am surprised you have asked —— to be Recruiting Sergeant. She cannot visit, and she is only able to get to the meeting on Sunday night.' 'Oh,' she replied, 'she has only to take the names and addresses of those who come to the mercy-seat.' I fear the same conception is in the mind of some Officers to-day.

The Recruiting Sergeant should, above all else, have a passion for souls, and find joy in caring for

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and nourishing the spiritual life of converts. Such a one an Ensign describes as follows:

‘He is well saved, a man after God’s own heart, and a loyal follower of the Christ of Calvary. He must have drunk deeply of the spirit of Calvary’s sacrifice, for he has not one thought for himself. All this is portrayed on his kindly, middle-aged face, and through his shining eyes. The worst drunkards recognize him as one who cares for them.

‘I shall never forget his strenuous and devoted service in the interests of the man in the street and pub. Every Saturday and Sunday night, after the meeting in the hall—hail, snow, or storm—he and one or two faithful comrades are found singing the songs of the Gospel near the emptying pubs. In a few minutes they are always surrounded by men who have left the pubs, and the men’s voices mingle with theirs in singing the old songs. If any are quarrelsome they soon cease to be so when the Recruiting Sergeant draws up alongside. He soon induces them to sing instead of quarrel.

‘The open-air is followed by a late meeting in the hall, continued as a rule until after midnight. In this meeting the Recruiting Sergeant is here, there, and everywhere, helping to get men saved. His bright eyes are always brighter, and his kindly face more radiant, when the poor drunkards are seen kneeling at the penitent-form.

‘Many a time, despite the lateness of the hour, he escorts a seeker home to a wearily waiting wife or mother, and is amply rewarded to see the weariness and hopelessness replaced by hope, as he relates the good news of the sinner’s conversion, and of God’s power to save and to keep. In thankfulness they kneel in the room, often bare and poverty-stricken as the result of drink, and together they pray for help, and thank God for Salvation.

‘Nothing is afterwards left to chance, for the Recruiting Sergeant is around to visit the seekers next day and to remind them of their pledge to play the game and serve God. If it is Sunday, they must come to the meeting; if Monday, to the converts’ meeting. In many cases these loving visits have led to the Salvation of one or more relatives.

‘All his spare time is devoted to shepherding the sheep for whom Christ died. Even in his dinner hour he finds time to get on his bike and rush along to the home or work-

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shop of a fresh convert, or to a discouraged convert of longer standing.'

Yes! let a choice spirit be selected for this all-important office; one who can be trusted to deal with souls effectively at that wonderful moment when the realities of spiritual life lie open before them in a new way; one who will shepherd the souls of the converts.

No one who is unable to find time for visiting ought to be appointed as Recruiting Sergeant. The importance of the Recruiting Sergeant's visitation in the larger corps cannot be overestimated. Your Recruiting Sergeant should not only have time to visit, he or she should have wisdom and tact, and be able to judge as to the home life of those visited.

The Recruiting Sergeant ought to be able to take the converts' meeting in a practical and useful manner when desirable. Talking of the problems in a corps where there had been many converts, an Officer said, 'I cannot always take the converts' meeting myself; but when I leave it to the Recruiting Sergeant the numbers diminish at once, sometimes dwindling from a hundred and fifty to twenty or thirty.' Clearly this Recruiting Sergeant is not equal to the appointed work. Alas! I am giving you a counsel of perfection! How I wish I could help you to find the people we need!

In dealing with seekers let there be a more clearly defined line drawn between Salvation and holiness. Rise to the high privilege of helping Salvationists to understand what holiness is, and then encourage their hearts to seek after it. Make it clear in your holiness meetings, and at the mercy-seat, that to be saved and to be sanctified are two distinct experiences.

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Just as the soul must come to the point of personal decision before Salvation can be attained, so it must again arrive at personal decision before attaining sanctification. To attain holiness, 'assuming that conversion has already taken place, the necessary conditions are: conviction, renunciation, consecration, faith.'*

The unbelief and lack of interest in sanctification in some of our corps is a very serious matter. Oh, the number who profess sanctification but have never entered the promised land. My experience at Clapton (in connexion with the Training Garrison) has more than ever revealed to me the need for a clearer teaching on holiness in the corps. Some candidly state on their candidates' forms that they have not the blessing. Others profess holiness and, under the clear teaching given at the Training Garrison, come to understand that they have never entered into the experience.

In conducting holiness meetings use the greatest care. Beware of asking too often for a show of hands when speaking or singing of a high level of spiritual experience. Above all encourage definite testimony in holiness meetings. The experience cannot be maintained apart from direct testimony. When testimonies to mere reconciliation, rather than to Full Salvation, are given in holiness meetings, point this out in a tactful way, if possible.

Encourage our soldiery to study 'The Handbook of Doctrine.' Our teaching is clearly stated there, and there is no excuse for Salvationists to be ignorant on these essential matters.

* 'Handbook of Salvation Army Doctrine.'

‘ It is one of the common failings of highly organized undertakings that the persons responsible for the different sections tend too much to separate themselves from other sections. . . . This danger has appeared among us. . . . A narrowing influence takes possession of some of our comrades as time passes, and they live only for their own section of the undertaking. Let me warn you against this.’—GENERAL BRAMWELL BOOTH.

VIII

DANGERS ARISING FROM CORPS SECTIONS

THE advantages of organizing the corps in sections are manifest. I will not enlarge on the advantages. I want to warn you of the pitfalls. To note the dangers which threaten the usefulness of the corps through these sections is the only way in which we can nullify them.

The corps sections are apt to weaken the public meetings during the week, and even on Sunday, because there is a tendency for the combination to draw the soldier from opportunities for aggressive work. In other words, there is a danger that these combinations, by accentuating the internal working of the corps, will weaken the corps as a soul-saving force.

When the songsters have sung, they are apt to think that they have done their whole duty. The songster who is only able to give one evening a week to the corps, naturally chooses the night of the songster practice. If the corps cadet attends the class which is held for his benefit, he feels that he has done all that is expected of him, so that the very class designed to help him calls him from the desperate fighting for souls which should be the hallmark of every Salvationist.

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A bandsman is apt to think that he has done his utmost even though, apart from playing his instrument, he may not have put any personal effort into the fight for souls. Many bandsmen are only able to come out on one week-night evening, apart from Saturday, and so they come to the band practice. At the last Council the General said that no band should take part in the annual musical festival unless the men reach the standard of good soldiership. They are soldiers before they are bandsmen, and should act the part of soldiers when the band, as a band, is not able to be at the front.

At a recent Young People's demonstration, for which a band from another corps was playing, the corps bandmaster was present not in uniform. His band was not out to play, and so, to all appearances, he was not even a Salvationist! I discovered this because he was standing in the lobby, and when I went to speak to his baby, who had been crying, some one said, 'That is the bandmaster.'

We mourn over the coldness that is coming into some corps. We are grieved because some highly organized corps seem self-satisfied without the Salvation of souls. Corps that are cold and heartless cannot prosper. Inquiring into the causes of coldness in individual corps, I have arrived at the conclusion that this coldness has often been brought about because the corps is no longer composed of detached soldiers, but only of combinations of soldiers.

A section that has grown cold, or has never been other than cold, threatens the Salvationism of the corps. Coldness in one soldier is a danger to the corps. How much more is coldness in a section a danger! If the band is cold towards souls, then the

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band is a danger to the corps, even though the men in the street stay to listen to its music, which helps the collections considerably. A hot spring was discovered at Burton, and preparations were made for using its curative properties; but it seemed likely at first that its value would be qualified because it was irregular in flow. Then a cold spring was discovered seven yards away, drainage was constructed to convey the cold water to the river, and the hot spring now flows continually at an even temperature.

Foster The Army spirit in the sections of your corps. You are responsible for this. Reforms cannot be made by issuing instructions. Instructions may assist the Officer by guiding him as to the direction in which his effort should flow, but the zeal and devotion of the Officer alone can bring about any real improvement.

The only safeguard against coldness in the corps is the cultivation of true Salvationism in the individual. A passion flower, clambering up a conservatory wall had borne some fine blossoms, but only one of those blossoms bore fruit, the result of a chance visit from a bee. In many corps sections there are a few fruitful Salvationists, showing up by contrast the nominal Salvationists from whose lives the vitalizing principle of true Salvationism is lacking.

A wisely directed soldiers' meeting will help to develop the outlook of your soldiery so that they may see beyond their own section of the corps, and bring themselves whole-heartedly into line with our great purposes; but do not forget that a word dropped by you to the individual member of a section, who has not been present, can bear fruit and secure you a true auxiliary in your effort to inspire all with the spirit of the fight.

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When opportunity arises, be quick to inquire what success in helping souls the Salvationist has met in the home, among friends and workmates, or with outsiders in the street. Make it clear that you expect there to be, that The Army looks for, that the Lord demands from His people, an individual laying of hands upon souls.

The safeguard against dangers which threaten the corps sections is to make true Salvationism the test of admission. Some metals, of little worth in themselves, are valuable in combination with another metal. The alloy they help to form is useful for industrial purposes. No doubt some soldiers do more as members of particular sections than they would otherwise do, because a particular section has attracted them to The Army, which would otherwise have had no attraction for them. But such so-called soldiers are not one with the purposes of our great Army, they are not of us in spirit, and weaken our forces rather than give strength.

Do not admit to a section any one who has not The Army spirit, and would not be a whole-hearted soldier apart from that section. Let there be no enrolling of soldiers with special gifts just because of the technical needs of a particular group.

Those who study the orders and regulations know that a qualifying standard of spirituality is required for admission to all corps sections, apart from the Scouts and Guards. Is the required standard held, as it should be, before the minds of the men before they are admitted to the band? The instrument must never be used as a bait to the penitent-form. Undoubtedly there are men who so long to play in the band that they see the penitent-form largely as a means to that end. Faithful dealing at the penitent-

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form might change their point of view; but the right conception and spirit in the band itself will be the best protection to the band and to the corps. To raise the standard of spirituality and fighting power in the band would be the best way to demonstrate that sincerity of purpose and a grasp of Salvation Army principles are required of every bandsman.

If members of combinations could be the finest spirits in the corps, then the various groups would be a blessing indeed. Help the leaders to understand that the first and only justification of the combination is power in attacking the enemy of souls. Alexander the Great, who conquered the then-known world, won his battles by means of close combinations of men working together in compact bodies called phalanxes. On level ground nothing could withstand the phalanx.

Be watchful against the danger that arises from the intimate association of a certain few in these corps combinations. 'One sinner destroyeth much good.' An evil man or woman has more power to influence others in association with a small group than when merely one in the corps.

It is very important that the Officer shall not be shut out of any section of his corps. The bandmen, songsters, corps cadets, are just as fully under the direction of the Officer as are the soldiers who do not belong to combinations.

The leaders of the sections are soldiers, taking orders from the Officer, and appointed to be links between the busy Officer and the band, the songsters, or other section. They should act for the Officer and represent him, just as the Officer represents the Divisional Commander, the British

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Commissioner, and the General. These leaders should be trained to be eyes, ears, hands, and feet to the Officer.

Commandant Charlesworth tells of her appointment to a corps where there had not been women Officers for many years. She was met at the station by a body of Local Officers who told her that they did not want any old fossils, and that they did not want women Officers. Arrived at the hall, the Commandant faced them.

'Who are you?' asked she of the leader, who replied that he was the Sergeant-Major.

'Sit down,' she commanded, and in this way she dealt with each, until the group was seated.

'Since when have you been the General, and since when have you been the British Commissioner?' she demanded in loud Lancashire brogue. 'And remember that you are not a committee. I am here because God wants me here, and if you won't help me I shall do without your help.'

Full of faith she then led the meeting, and afterwards the Local Officers apologized to her. At that corps, the Commandant had one of her most successful commands.

Let your sectional leaders understand that they are not at the head of committees, and that no section of the corps can be allowed to act as a committee.

The Officer should obtain all the help possible from his local officers, but must on no account be in bondage to them. It is contrary to The Salvation Army government when the Officer says, 'I *must* consult my Locals,' or when the bandmaster says, 'I *must* consult the men.'

The Army is not governed by committees, but

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from the top downwards, one man or one woman being responsible. That system governs The Army throughout, and I say to you Corps Officers, stand firmly by that. Maintain your position! Your leaders will support you in this. We want to exalt and strengthen your position.

Your Local Officers hold commissions only on condition that they obey the orders of the Commanding Officer. They should obey these in spirit as well as with alacrity, and so set an example that will educate the rank and file in Salvation Army principles, and in those qualities of good soldiership without which no soul-saving campaign can be successful.

‘ All our works in Thee be wrought
 Levell’d at one common aim,
Every word, and every thought
 Purge in the refining flame.
Lead us, through Thy way of peace
On to perfect Holiness.

‘ Let us all together rise
 To Thy glorious life restored,
Here regain our paradise ;
 Here prepare to meet our Lord ;
Here enjoy the earnest given
Travel hand in hand to Heaven.’

' I HAVE no choice, I must do what I can;
But thou dost me, and all things else as well;
Thou wilt take care thy child shall grow a man.
Rouse thee, my faith; be king; with life be one;
To trust in God is action's highest kind;
Who trusts in God, his heart with life doth swell;
Faith opens all the windows to God's wind.'

GEORGE MACDONALD.

IX

DEVELOPMENT

AS we look back and trace the development of The Salvation Army, we find its progress allied with appreciative recognition from the various communities among which we work. During recent years recognition and acceptance have assisted The Army's extension.

You will not suspect me of running after this world's patronage. Nor do I imply that our personal opinion of The Salvation Army, or the value of its mission, are affected by opinions formed by those outside our ranks.

The recognition of governments, peoples, and the press, is valuable because it opens wider doors of opportunity; but it is only valuable so long as we walk obediently, with a single eye, in the path which God has clearly indicated. No worldly honours, adulation, or invitations must purchase our freedom of soul: 'I will walk at liberty: for I seek Thy precepts. I will speak of Thy testimonies also before kings, and will not be ashamed' (Ps. cxix. 45, 46).

Recognition lays upon us added responsibility, because of the increased opportunity it gives us. We must ever remember that wherein we are recognized and honoured to-day, we are entering into the labours of others. 'One soweth and another

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reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours' (John iv. 37, 38).

The hands of those who have gone before have laid in ours a great trust; and our reputation to-day is an inheritance to be laid out for the honour of God.

In the religious world the change of feeling which had set in before the Founder's death, has steadily spread, and little of the old animosity and misunderstanding survive.

It is most important that the good opinion of the Churches should not be a snare to us. Ever remember that the Founder came out from the Churches. *We are separate from the Churches because we are different from them.* Aaron wore twelve precious stones, each unmatched by the rest, on his breastplate of judgment, as instructed by Divine revelation (Exod. xxviii. 15-21).

The name of a different tribe of Israel was engraven upon each stone, and every stone reflected the light characteristically. Each of the Christian Churches has a place in the breastplate of our great High Priest, and receives and reflects the light from the same source differently.

In claiming that we are different from the Churches, I do not assert that we are the only Salvation people. The Founder was not a bigot. He did not claim that the essential truths of life, death, and judgment were confided to The Army alone. He said:

'We are not the only Salvation people in the world. What a pity it would be if we were! There must be many more, both nigh at hand and far away, people who believe, as we believe, in the damnation of Hell and the peril which unsaved

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men are hourly in of falling into it, and of the opportunity God gives of deliverance; and who, therefore, go about night and day, not necessarily in the way we do, but still they go about in season and out of season, giving men little rest because they won't fly from the wrath to come, and who, when they do get a poor sinner saved, make great glee and rejoicing over him and make him a Salvationist like themselves. Oh, yes, there are other "fools" and "madmen" in the world besides us, and in this we rejoice, wish them God-speed with all our hearts.'

As Salvationists we have our own place in the Lord's vineyard, and our own appointed task, for which we shall be held answerable. Do not hinder the appointed work of others. Work shoulder to shoulder with them when this is expedient; but beware of imitating the Churches. Keep separate from them. Allow no interchange of pulpits. Permit no singing by outsiders on our platforms. If choirs, or others, wish to give you a service of song, let this be done in their own buildings or hire a hall for the occasion. I call upon you each to take your stand in these matters.

The Army has grown and extended through personal aggression on behalf of God's cause. Aggression is more than a policy with us: it is the justification of our existence as an Army. But to gain new ground is not our whole duty. We have to cultivate, and maintain at its best, the ground already won. As a garden The Army demands constant care; digging, pruning, grafting, must go on ceaselessly.

Your corps alone is an Army world. To maintain The Army spirit in that world is an important duty.

Many of you are sincerely longing and praying for development in your personal experience and in

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your usefulness for God and The Army; and your leaders have a right to expect from Officers of all ages and grades a general improvement and advance. This will result, first of all, from that fixity of purpose and harmony of life which brings about a straight course.

Obedience to the Spirit of Jesus reigning within, and to the outward authority of law—Salvation Army discipline cheerfully accepted—enables us to attain a unity of life. If the living Jesus is the determinative agent in our thinking, our feeling, our planning, our actions, the problems of life will be simplified for us. Simplification means power, and makes for development.

Those were wise words of good King Alfred's :
'Ye need not take thought for power nor endeavour after it, for if ye are only wise and good it will follow you even though ye seek it not.'

We shall develop in likeness to Jesus only in the degree in which self-sacrifice dominates our lives. In these days, when the so-called 'right of self-realization' is proclaimed even to children in the nursery, many in the Western world have renounced Christianity because of its Founder's emphasis upon self-denial. Modern thought repudiates the Cross, seeing in it only shame and loss.

The Cross repels self-seekers; but we Salvationists can only develop in power and fullness of life in the degree in which the Cross attracts us:

'Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.'

The power of the first witnesses to Jesus lay in what they suffered for Him. When the Lord told

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Ananias that Saul was a chosen vessel for His use, He also said: '*For I will shew him how great things he must suffer for My name's sake* (Acts ix. 16).

Oh, yes! if we follow Him truly, grasping our cross and serving our fellows, not grudgingly but in the spirit of true self-denial, we shall develop in likeness to Him. True service expresses itself in the winning witness of character.

Officers should accept each appointment as a means of personal development, as well as an opportunity to wield the sword of the Spirit. Every battle successfully fought makes the soldier a more efficient fighter.

Then we have a right to expect that increased efficiency will result from experience. Constant practice should render those duties which have proved difficult less difficult, and so leave the mind free to sweep over a wider range of the wide possibilities offered by each appointment.

But however much technical efficiency we may acquire there should be no monotony, no mere spirit of routine, in our lives. As Salvationists there should ever be a freshness in our work. 'Sing unto Him a new song,' says the psalmist.

Telling of his vision of holy waters, Ezekiel pictures the many trees growing on the banks, 'whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, *because their waters they issued out of the sanctuary*' (Ezek. xlvii. 12).

We shall be continually renewed in spirit if our relationship with Jesus be intimate.

'True religion is a growth, not a manufacture.' William Booth founded The Salvation Army because

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of growth in his own religious experience. Because he gave the enlargement of his heart and spirit free play The Salvation Army resulted, and the cause of religion was advanced throughout the world.

God needs your personality in His service. Do not seek to conform to a particular pattern, nor to imitate some one whom you admire. Marked personality in its Officers has ever been, and is to-day, part of the power and attraction of The Salvation Army. Be yourselves: that is the only way in which you can give God and your fellows the best you have to give.

‘There is a time in every man’s education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.’

Infinite variety, rather than uniformity, is seen in God’s handiwork. No two stars in all the twinkling heavens are alike. No rose has its exact counterpart in a sister rose. As for man, his very finger prints are individual and not to be exactly matched in the wide world of humanity, either of his day or of to-morrow. As God’s work of loving grace deepens within him, his natural gifts—the Creator’s special touch upon him—will but shine out more distinctly; as, when a bright light is flashed into a dim room lined with works of true art, the artist’s distinctive touch and purpose in each picture, or piece of sculpture, is seen more clearly.

In aiming at all-round improvement we shall seek to improve in general knowledge. According to Confucius true knowledge is within reach of

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every one. He said, 'To know that we know what we know, and that we do not know what we do not know, that is true knowledge.'

Try to define your thought accurately: this will help you, more than anything, to discover how little you know. Avoid slovenly thinking and haphazard reading.

The right use of the little leisure that is yours is vital to your development. I ask you to make a careful selection of the limited reading for which you can find time, and I recommend to you the possession of a few good books, and especially of a good reference book of general knowledge. He was one of the best educated and wisest men in the land who said:

'You might read all the books in the British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person; but if you read ten pages of a good book, letter by letter, that is to say with real accuracy, you are for ever more in some measure an educated person. The entire difference between education and non-education (as regards the merely intellectual part of it) consists in this accuracy.'

There are honoured Officers to-day, who, when they offered themselves to God and The Army thirty or forty years ago, were unable to read or write. To have set an educational test for candidates in those days would have been to shut out many of the finest spirits. To-day, when education is compulsory, an educational test can fairly and justly be made. Candidates who have been admitted to training, though their test papers were unworthy, have proved almost without exception to be of unworthy character, not filled with the spirit of service; self-satisfied; unaware of ignorance, and therefore not anxious to improve. It is inexcusable for any

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Salvation Army Officer to be as ignorant to-day as he was a year ago. The man who rightly uses his powers is learning every day.

Be practical! And if you have a faculty for one or other of the higher arts, do not disproportionately value that gift from the Giver of all good gifts. Do not under-estimate the power for lowly and daily service vested in your heart, brain, hand, and foot. Remember the story of the stag who prided himself on his horns and despised his feet. When the hunter chased him his feet saved him; but later his horns were the means of his destruction, because by them he was caught in a thicket!

Cultivate a sense of accountability to God and The Army. Would it not lighten your burdens and cares to recollect often that the Divisional Commander, the British Commissioner, the General, all share your responsibility for the honour and well-being of your corps? Like the captain who is responsible to the owners of the ship he navigates, you are agents.

Keep this accountability before the minds of your Local Officers. There are Officers who do this in a way which amounts to disloyalty: they shelter themselves behind it for the sake of popularity. When it is necessary to oppose the Local Officers, or to deal with a matter in a way which does not carry their judgment because they hold but loosely to Salvation Army principles, this type of Officer says apologetically, 'Well, you see this is The Army teaching, this is the British Commissioner's ruling.' It is right to say this, but not to imply that the Officer does not stand by that ruling and give whole-hearted support to the particular principle involved.

Officers are sometimes tempted to look upon their

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charge solely in relation to themselves, their grading, their future. This accounts for much slackness. Those who fall beneath this temptation are apt to neglect some duty demanded by the regulations, arguing, 'I can make it up in some other way, bolster up here, do a little more there, and so not suffer any loss of reputation.' They are not concerned for the principle involved, or for the loss to the corps which neglect of the regulation must mean.

Some Officers act as though they were the final authority in the corps. This is to be an unfaithful agent. Speaking of the Officer, our Founder said, 'He should anticipate the time when he himself shall be judged as to his faithfulness.'

Let us keep our accountability before us in the little as well as the big things of our day's work. In becoming Officers we accepted accountability to God and to our leaders. We cannot develop in power and usefulness without a development in this sense of accountability.

What is holiness but a highly developed sense of accountability to God, so that we hold our every thought as in His sight?

There can be no notable advance in spiritual life without growth in gratitude towards God. The flower opens gratefully in the warmth and light of the sun, and sheds fragrance and beauty around, and our hearts should respond to God's love, by expanding to Him and shedding on the darkest path we tread the spirit of gratitude and praise.

'Grave on thy heart each past red-letter day,
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes. Thus thy life shall be
One record of His love and faithfulness to thee.'

‘VICTORY for you will mean victory for others. Jesus will reveal Himself through you. Men shall see your smile and hear your testimony, and note the witness of your humility and faith and patience and kindness—your gentleness in trial, your long-suffering in provocation, your joy in sorrow, your peace in the storm, and they shall say just as men said to one another in Jerusalem when they saw the exultant looks and triumphant steps of the disciples after the resurrection, “Why, Jesus must be risen again—this is none other than the Power of His resurrection—it is like life from the dead!” To you it is given, by the life and power of Jesus, to show forth the impossible accomplished.’

GENERAL BRAMWELL BOOTH.

X

A LIVING CHRIST

I AM always stirred when I consider the early history of Christ's Church, from the time He left a handful of followers on earth, commissioned to be His witnesses. Those first witnesses for Him were also warriors of the Cross.

The Bible clearly teaches that the true followers of Christ are soldiers. Our Army is founded on that principle. The Salvation Army's warfare is the continuation, and the direct outcome, of the warfare waged by Jesus upon earth. His Spirit kindles our spirit. His flame of love, human and Divine, sets our hearts on fire. We are His Army, raised by the Holy Spirit. He is Jesus, the living Captain of our Salvation.

Had the Holy Spirit not been with them in unseen but invincible might, those early followers of Jesus would have been utterly crushed: their work would have been frustrated by the desperate, determined, and brutal persecution which hunted them to death. The trust, left by Jesus to those who loved Him, was honoured in that, in almost an incredibly short time, His name was preached in all the countries of the then-known world in spite of terrible persecutions.

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‘Again and again the Church of Christ was all but engulfed. Statesmen and philosophers undertook the task of stamping it out in a temper of calm resolution. . . . More than once they drove it from the army, from the professions, from the public thoroughfares, into secrecy, into catacombs, into vaults beneath the palaces of Rome, into the deserts. It seemed as if the faith would be trodden out with the life of so many of the faithful.’

But love triumphed. The persecutor became at least nominally converted. Marvelling at this, Robert Browning wrote:

‘Oh, love of those first Christian days!
Fanned so soon into a blaze,
From the spark preserved by the trampled sect,
That the antique sovereign intellect
Which then sat ruling in the world,
Like a change in dreams, was hurled
From the throne he reigned upon:
You looked up and he was gone.’

The Devil hounded and harassed God’s children, dealing death to the faithful, long before the time of Christ. The writer of the Epistle to the Hebrews, speaking of the fathers of old time who did not see the promise of the world’s Redeemer fulfilled, says, ‘They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth’ (Heb. xi. 37, 38). Faith in the Christ to come strengthened their hearts just as, in the days of the persecution of Christ’s Church, faith in the living Christ triumphed.

Storm succeeding calm, calm succeeding storm, have marked the history of the Church of God. I

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was awake early this morning, and, reading in the Book of Judges of a great national deliverance, brought about by an inspired leader, I was struck with this statement: 'And the land had rest forty years.' After another deliverance, recorded in the same chapter, we are told that 'the land had rest fourscore years.' Then the old difficulties cropped up. Those who had seen God's arm raised in might to deliver, and had obeyed His voice to separate themselves from traffic with His enemies, had passed away. A new generation, unwon for God, sprung up to exercise the power of free will; and when the Devil lured them, with his magnets the world and the flesh, they became his captives. Spiritual blindness, brought about by disobedience, caused them to stumble darkly off the path of life.

Alas! the most valuable experience in leadership of God's people, gained by the heart's obedience to Him, cannot be passed on to the next generation. But the next generation, if it can read history, may gather much wisdom. Froude says that 'History is philosophy teaching by example.' The new generation of The Salvation Army, which is springing up, must learn its own lessons, but it is very important that we shall put The Salvation Army history book before the young people with exact and graphic pages, on which the lessons its early warriors learnt by experience stand out clearly and take hold of the imagination.

The tempests which have swept and rent the Church of Christ, sometimes cleansing and purging, sometimes shaking it to the very foundations, are a matter of history. After Christianity had been established, at least nominally, as a leading religion, the Mohammedan tempest broke out, swept around

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those lands washed by the Mediterranean, expelling the very name of Christ from some countries, from North Africa for instance, the country of Father Cyprian and St. Augustine; but in all those countries the living Christ is working to-day.

Since then the methods of the enemy's warfare have changed, but the source of our power to conquer is the same. 'This is the victory that overcometh the world, even our faith' (1 John v. 4).

Faith reveals and interprets God's dealings. Faith brings the unseen and eternal world nearer to us and makes it more real than the world of time and sense. Like any earthly light, faith glows most brightly when it shines in the darkest places. It defies the darkness.

Unbelief is very rampant to-day. Its voice is heard, and its powerlessness against evil is seen, in some who represent the Christian Churches but have not the Spirit of Christ. This is nothing new. Doubts within have torn and weakened the Church in all ages. But there have been darker times of doubt. A pious bishop of old died 'believing in the resurrection with the hope that some of his sceptical friends would reconsider their doubts.' An abbot of Cluny wrote a tract to prove that Christ bore witness to His own divinity in order to meet the doubts of some of the monks of Cluny.

The Devil's chief agent is doubt. Unbelief is found in our ranks to-day as well as in the Churches. A real Christ is a conquering Christ. Let your faith be powerful to bring Him into the field, for He conquers doubt.

Personal experience, the great cure for doubt, is only gained by bringing Christ into the heart by faith. The other day a lady, feeling after God, said

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to Brigadier Goodall, 'One person believes one doctrine, and another believes something quite different, and so I find it difficult to know what to believe.' Brigadier Goodall gave a wise answer. She said, 'The great thing is to have a personal experience. No one else's lack of faith can rob you of this.'

Our only link with victory is the triumphing faith which increases through obedience; this is the faith which knows that Jesus lives. Beloved, what can harm us, or wherein can we go astray, if we know Him and the power of His resurrection? Jesus Christ conquers !

If He were other than living, if He were unable to make Himself inwardly known to those who love Him, could His lifeless name alone have survived 2,000 centuries? His mere name, even if it had survived, could not have shined in the darkness of sin-smitten hearts, bringing in the dawn of forgiveness and peace and proclaiming a new day.

Yes, He lived on this earth 2,000 years ago, and He lives and reveals Himself to-day. What an incomparable power He wields over our hearts ! We pour our devotion at His feet. We offer Him our willing toil, and would that it were a gift more worthy. 'Christianity contains within itself the secret of perpetual youth, because it centres in, is inseparable from, a living Jesus.'

True religion is a life in which the feelings and emotions play an important part. We can help our people but little by mere prohibitions and restrictions. Love, emotion, feeling, will impel a soul far in service to God and man. Without love, the mere formal instruction, prohibitions, and commands of the noblest law leave the soul cold and powerless. In His own life, by the free gift of all that He was,

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Christ fulfilled the law. He was an embodiment of its spirit, and therefore was in harmony with the law. He empowers His followers to keep the law, and to walk the second mile, which is to go further than the law.

Let me say, especially to the younger Officers, wise control in our emotional life is essential. Emotion should not be allowed to run to waste. Emotion should be translated into action; directed from softness and idle dreaming to tread the path which demands courage, endurance, effort: the pathway of the Cross.

We must avoid dependence upon the emotions which are sometimes powerfully stirred in our spiritual experience, and at other times seem to fail us. A calm and clear recollection of the Christ who is our starting point, our way, and our goal, will give us equipoise when the wings of emotion fail and the eyes of emotion are asleep.

Many are the rocks on which those who cannot control their emotional impulses are wrecked. Certain feelings and emotions, if allowed to take control, carry human beings along in a headlong rush to ruin.

Those who are wrapped up in particular emotions, blown hither and thither by their feelings, lose sight of life's greater things. Their feelings, developed out of all proportion in some one phase, close around them and confine them in the walls of a limited world.

The emotion of fear, for instance, will shut a man away from the great realities of life, robbing him of every healing and sunny influence, and converting his mind into a place of torment where he suffers indescribably. In times of danger fear

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causes panic and adds to calamity. Many people, because of the ever-present fear of death, lose the joy of living and so experience a living death.

Wrapped in the fear of poverty, how narrow a soul can become! Fear destroys peace of mind, and robs life of love, rest, and beauty. Many go without present necessities, would not dream of buying a few flowers to transform their room, because fear goads them to grab and save, to be poor in the present in order to provide against a possible future of poverty.

The following letter from General Younghusband, in the 'Times' recently, is worth your attention.

'That some eighty per cent of the cases falling under the misnomer of "shell-shock" are cases of "emotional disturbance," arising from nervous breakdown, or due to loss of control of the mind, is the conclusion of Lord Southborough's Committee. Under the terrific strain men lost control of their emotions. And one emotion—fear—was allowed to rise to pre-eminence and disorganize their lives.

'How to control the emotions is, then, the problem. And the only effective way is to imbue men with a sentiment so strong as to be predominant and capable of organizing their whole lives on so firm a basis that no emotion, not even fear, would ever get a chance of rising to the top and upsetting man's balance as it did in these cases of "shell-shock."

'Now by far the strongest sentiment we experience is the sentiment of religion. Religion, I therefore suggest, is the remedy for "emotional disturbance." Religion, the sentiment akin to love of country, but extended to include the whole universe, and capable of lifting men out of their lesser selves and making them captains of their own souls, is the means to employ for making men maintain command of themselves. The need, then, seems to be to revivify and regenerate our national religion till the nation can send out all its citizens so firm in their religion that the only fear they will have will be fear of disgracing their regiment, their country, and themselves through being untrue to that Divine spark which every man has within him and which religion can call forth.' . . .

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A human being has the power of playing on the emotions of his fellows, and words uttered in the spirit of unkindness, or malice, slay just as truly as the dagger in a murderer's hand. An inquest was held recently on the body of a man who had committed suicide because he had allowed a sneer in an anonymous letter to prey upon his mind. The coroner said he did not wish to know the writer of the loathsome letter. No earthly judge would punish the writer, but he thought the writer would be punished in the next world; in his opinion, he was a murderer.

How important it is to have a wide mind and a right judgment! Many a well-meaning person has wrongly judged another, and spoken words or uttered judgments the effect of which has been most harmful.

How imperative it is that Officers themselves shall have a powerful centre of equipoise, so that they shall not be upset or turned away from their proper course if harshly judged or slandered. He alone is safe from all the darts of the Devil who can say, 'I have set the Lord always before me: because He is at my right hand, I shall not be moved.'

Your life is a life of high tension. As you labour for souls, both on the platform and behind the scenes, the particular emotions continually kindled lead, in two directions, to danger.

If not under intelligent control, emotion called into play by strong religious feeling may lead to fanaticism. Fanaticism brings about isolation from, and ignorance of, mankind; and Jesus essentially lived a man among men.

Fanaticism has left terrible stains upon history. Fanaticism is without mercy. It has caused people

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in all ages to feel justified in seeking the blood of, often first torturing, those who would not conform to their particular religious opinions or modes of worship. Both Catholics and Protestants have stained the annals of history with the blood of martyrs.

Fanaticism is not always seen in bloodshed. It is sometimes found in subtle forms of persecution. Let us, as Salvationists, keep our minds on the love and power of the living Jesus, and do not let us imagine that, to be washed in His Blood, each soul must go our particular way with regard to mode of worship.

The unrestrained play of deep religious emotion leads to a second danger. How dead is the heath, once heather-clad and glowing with golden gorse, over which a fire has swept and burnt itself out! There is danger that the unrestrained outpouring of religious emotions will be followed by a reactionary period of deadness, coldness, depression.

In our service for God and man we are liable to these dangers, and, unless we are watchful, smallness of outlook, weakness, decline, and even, alas! death, may result in our spiritual life.

We do not need to look outside our borders for illustrations. In every part of The Salvation Army service there are Salvationists who have become an anxiety to their leaders. They were once alive to God, in touch with Him, on fire for souls, red-hot warriors of the Cross. Love bore them, as on wings, into the darkest places. Self was their last thought; but this zeal cooled. Then they began to care about their reputation, and to wonder whether the consideration and acknowledgment they were receiving were equal to the service they rendered. Concerned

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about their status, they ceased to be like their Master, who 'made Himself of no reputation, and took upon Him the form of a servant.'

There are Officers who have become cold and dead because there has been no replenishing of the fire within, and its glow has died down into ashes and grey dust. The motive power has exhausted itself. They are living on the past, out of touch with the living Jesus. They still hold commissions, and keep the letter of the law, but follow their work! If they are Field Officers it is easy to trace them from corps to corps, for wherever they go they leave the fight more difficult, and hearts colder than they found them.

Such Officers have spent their emotions without any renewal of the vital spiritual force which would make and keep all things new. How has this come about? Often, I think, because they have allowed themselves to live entirely in their work, joying in success, or sorrowing in the lack of it. Keeping away from the still and silent House of Power, yet spending every hour, perhaps, in the strife, they have lived entirely in their own plans and activities among the people.

The General and I were recently on furlough. It was a working furlough even more than is usual! He sat at his table from four to six hours daily, and I, too, had work to do, including preparation for these Councils.

It is my custom, and one I can recommend, to drink a glass of water first thing every morning; and my water on the first morning was noticeably flat, whereas I had been looking forward to refreshing water from the mountain streams which abound in that district. When I asked the reason, I was

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told, 'this house is so high that the water from the reservoir cannot reach it, so some is pumped up into a cistern.' We were drinking cistern water, which had lost the refreshing aeration of the mountain springs.

Some Officers, while professing to bring thirsty souls to the Living Water, offer stale water instead of water sparkling from the life-giving stream. They bring out their old sermons again and again, without power or freshness of thought. Yet the Bible is full of inexhaustible riches, and Jesus said, 'Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, *which bringeth forth out of his treasure things new and old*' (Matt. xiii. 52).

Some Salvationists go about their work without power, and are often heard to say that The Army is not what it used to be. They criticize their leaders, see nothing good in the younger generation of Officers and soldiers. They do not know that the fire which once burnt brightly for God has flickered low in their own hearts.

I ask you to examine yourselves in the light of the Holy Spirit's presence. Each time before setting sail the ocean liner is carefully overhauled as to its seaworthiness in the smallest particular. Cultivate the habit of self-examination. I do not say be morbidly introspective, but to those who have to point out the weaknesses and shortcomings of others, self-examination is essential. Paul says: 'But let a man examine himself . . . for if we would judge ourselves, we should not be judged' (1 Cor. xi. 28-31).

Far be it from me to discourage any one of you. Ours is a religion of hope; and while our hearts

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are warm with loving faith we may well be a people hoping all things. But I want you to remember that Jesus said, 'Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven' (Luke x. 20).

Is the joy of Full Salvation yours? Have you received from Him that which He is willing and able to give?

If we are to be empowered to further His purpose in the hearts of men, this can only be through Him. We shall glorify Him in the degree that we have said good-bye to self. Only in Him can we be rich with grace that shall transform our human effort, making us able to be bountiful, though we have little of this world's goods to bestow. 'Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich' (2 Cor. viii. 9).

He is the rock, the only foundation of true religion. He is the way, the truth, and the life, the inspiration of all acceptable service. What do you know of Him in inward experience? What is He to you?

What do you know of His all-supplying fullness? The first disciples adequately estimated the bounteous supplies that are in Him. Poor in every earthly sense, their faith gave them free access to the heavenly riches. Speaking for them all, John was able to say, 'And of His fullness have all we received, and grace for grace' (John i. 16).

Paul clearly perceived the rich streams of grace and life and beauty, the river of life, which flows from the mysterious personality of the risen Lord. The vision blinded him because of its surpassing fullness of life. It enabled him later to refer to 'the

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fullness of Him that filleth all in all' and to say, 'It pleased the Father that in Him should all fullness dwell.'

According to Paul, the work of God's appointed ministers is to bring all who profess His name into the fullness that is in Christ: 'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ' (Eph. iv. 11-13).

We do not want to find old heads on young shoulders. We are in different stages of the life of service: some are just commissioned, others have done ten, twenty, thirty years or more of Officership. In my case, I am proud to say the record is forty-two years of Officership. You may be in various stages of upgrowth into the fullness that is in Christ, the important matter is that all should be growing up in Him.

Where is your trust anchored? Where are your hopes centred? Where do you look continually for inspiration and guidance? Some trust in self: their words about God, however well expressed, do not fall like the living seed into the hearts of men. Some trust in the corps organization; their confidence defeats the end for which the corps was organized. Some look chiefly to their earthly leaders, and to human beings whom they love and admire; they are in danger of the spirit of idol worship against which the Bible so repeatedly warns us. Those who bring their hearts daily and hourly to the living

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Jesus will not be moved though earthly disappointments befall them and human guides fail.

Question your heart as to your relationship with Jesus. What is He to you? These are the words of a young man whose life was laid down in the late terrible war:

- ‘ Does Christ save you from your sin?
Call Him Saviour!
- ‘ Does He free you from the slavery of your passions?
Call Him Redeemer!
- ‘ Does He teach you as no one else has taught you?
Call Him Teacher!
- ‘ Does He mould and master your life?
Call Him Master!
- ‘ Does He shine upon the pathway that is dark to you?
Call Him Guide!
- ‘ Does He reveal man?
Call Him the Son of Man!
- ‘ Or, in following Him are your lips
Silent in your incapacity to define
Him and His influence upon you?
Call Him by no name, but follow Him!’

What is He to you, my comrade?

By partaking of His fullness, we shall overcome the world, the flesh, and the Devil; we shall be overcomers in our own hearts. His promises to the overcomer have never failed. ‘To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it’ (Rev. ii. 17).

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He has given to each of His followers a new name, fitted to the manner they have come through those fiery temptations and trials which have been apportioned to them. We each know what the fiercest of these trials and temptations has been, and He knows.

He knows us each in spirit, and so He gives us each a spiritual name. That name is known to Him and to the one named alone. Counting on your help, counting on your love, counting on your victory over temptation, wanting to see the travail of His soul in you—what name does He give you? Our earthly ears are not tuned to hear the music of the names He gives to His saints. But what beautiful names and figures are used in His Word! What lovely titles describe Him : Wonderful, Counsellor, the Everlasting Father, the Prince of Peace, the Shepherd. The name He gives you sums up your personal experience and share in His fullness.

As Officers we are expected to speak of our personal experience, and there is a danger of doing so too glibly. If we do not hold to the truth in talking of our inner life, there is indeed no truth in us. Let us examine our personal experience in the light of truth. We must not assume anything in this scrutiny; experience goes far beyond mere assumption. We must not allow our hearts and imaginations to deceive us. Any self-deception, any setting up of a lie as true must bring separation between Him and us. He is truth. Truth cannot be allied with untruth. Jesus cannot dwell in the heart of the insincere.

You are the mark of a powerful enemy. When duty calls the soldier to leave the plains and valleys

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and clamber up the hillside, he is exposed to new and greater danger. He is more liable to be seen by snipers, and made the object of their deadly aim.

No altitude of spiritual experience leaves us free from temptation.

‘My son,’ says Thomas à Kempis, ‘thou art never secure in this life, but as long as thou livest, thou shalt always need spiritual armour. Thou dwellest among enemies, and art assaulted on the right hand and on the left. If therefore thou defend not thyself on every side with the shield of patience, thou wilt not be long without a wound.’

If the holy Jesus was tempted, if the Devil had close access to Him and pressed Him sorely, how much more will temptation assail us. Terrible will be our fall if, as Officers, we allow our hearts to deceive us. A fall from an altitude is dangerous, and the fall of a grown man is more hurtful than the fall of a child. The fall of one who has attained is more serious for himself and others than the fall of one who has just begun to climb. What loss and destruction is caused by the backsliding of our soldiers! but the backsliding of an Officer—what a calamity this is!

I have asked you to protect the soldiery from formalism, superficiality, and hypocrisy. We ourselves are not exempt from these dangers.

Those set apart to minister are marked of all. We are chosen to be priests, and there is a danger that we shall make a high profession without a corresponding degree of spiritual attainment. What lessons may be drawn for all time from the sins and follies of the sons of Aaron and Samuel!

How the people look up to you as you move among them! Oh, how hateful in God’s eyes, how

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endangering to His interests in the hearts and lives of men, you are in your position unless the inward spring of your life be in Him continually renewed; unless the simplicity of Jesus bloom again in your heart; unless His meekness make you an inheritor of the earth!

‘ Jesus, my Truth, my Way,
My sure, unerring Light,
On Thee my feeble steps I stay,
Which Thou wilt guide aright.

‘ My Wisdom and my Guide,
My Counsellor Thou art,
Oh, never let me leave Thy side,
Or from Thy paths depart.

‘ Never will I remove
Out of Thy hands my cause,
But rest in Thy redeeming love,
And hang upon Thy cross.

‘ Go on to save my soul
Throughout the fiery hour,
Till I am every whit made whole
And show forth all Thy power.

‘ Let me Thy witness live
When sin is all destroyed,
And then my spotless soul receive,
And take me home to God.’

‘THERE are who come to me, and write, and send,
Whom I would love, giving good things to all,
But *friend*—that name I cannot on them spend;
’Tis from the centre of self-love they call.
For cherishing—for which they first must know
How to be still, and take the seat that’s low:
When, Lord, shall I be fit—when wilt Thou call me friend?’

GEORGE MACDONALD.

XI

NOT SERVANTS—FRIENDS

JESUS said, 'Henceforth I call you not servants: for the servant knoweth not what His Lord doeth: but I have called you friends' (John xv. 15). Are you a servant only, or does the Lord call you friend?

To be a servant is to be to some extent in bondage, it is to render service in exchange for reward. Servitude involves doing set duties with perhaps a measure of fear or anxiety as to whether the service will be considered well done. Most of us have been through the experience of servitude to Jesus.

Many of us have been through the experience of servitude to The Army. I can look back on the early days of my Officership when it was so with me. Soon after marriage I came into great bondage of fear that I should be unable to do what would reasonably be expected of the Chief of the Staff's wife. Because of my fear everything I did on the public platform was a torture to me. I was far too introspective. I thought too much of what people would say and think of me. I wanted, with all my heart, to serve God and The Army and was over-anxious to do the right thing; yet I felt utterly inadequate to the great opportunity.

Perhaps some young Officer in these Councils

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to-day, considering the high standard we rightly hold up and strive to attain, has said, 'I have not reached the standard! I cannot do all that is expected of me! I am a failure!'

Jesus wants to bring a different spirit—the spirit of friendship—into your relationship with Him. He wishes the days of your servitude to be over. The mind of his master is not revealed to the servant, for the servant does not live in intimate association with his master; 'the servant knoweth not what his Lord doeth.' Let Whittier's prayer be ours:

'And as the path of duty is made plain
May grace be given that I may walk therein
Not like the hireling for his selfish gain,
With backward glances and reluctant tread
Making a merit of his coward dread.
But cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone.'

God has, from the first, desired to bring His people into friendship with Himself. Is not that the high purpose for which man was created? Having in view the high destiny for man of voluntary friendship with Himself, God endowed him with the unique gift of free will.

Abraham was called the friend of God. The blending of his will with God's was more precious to him than the life of his only son. In that stern test he gave God willing obedience. His most cherished earthly hopes were the price Abraham was willing to pay for the friendship of God.

I hope you love that wonderful story. I hope you understand it. How sad that some of our friends in the churches want to cut out of their lesson table many of these wonderful old stories, with their

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clear message for to-day! They tell us that the story of Elijah's home-going in a chariot is probably a myth, and they cannot be sure that Abraham's offering of his only son to God is more than a fable!

The story seems so clearly true to me. In Ur Abraham had probably seen human life sacrificed in the temple of the moon god. The heathen in Haran offered human sacrifices, and in Canaan human sacrifices to propitiate the gods were common. No doubt Abraham reasoned within himself, 'I know the living and true God, and am I to give Him less than those in heathen darkness yield to their gods?'

It so often happens that when we make a willing and whole-hearted offering of that which we hold dear, the particular renunciation is not demanded of us. In passing triumphantly through the test Abraham gained a deeper insight as to what friendship with God means. He learnt that 'obedience is better than sacrifice.'

I hope you have no poor ideal as to what human friendship may be. 'A faithful friend is a strong defence. Whoso findeth such a one findeth a notable treasure.'

Friendship is the highest relationship that can exist between human beings. It is higher than the mere relationship of marriage, though, thank God, husband and wife can also be friends. To some of us husbands and wives, how little really seems to matter so long as we can be together! Friendship is higher than any natural relationship, though into each natural relationship the sacred bond of friendship may come.

The perfect trust of friendship is one of the highest earthly joys. The Emperor Alexander had a friend

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who was a physician. Exhausted after a great victory, Alexander sent for his friend and asked for a strengthening draught. After drinking this from the hand of his physician, the Emperor handed him a letter. It was an anonymous letter, saying, 'Your friend intends to poison you. Take nothing from his hand.' What cowardly weapons anonymous letters are!

Phintias was condemned to die for plotting against the King of Syracuse. Promising to provide a pledge for his return by the time appointed for his execution, Phintias asked permission to go home to arrange his affairs. To the surprise of the king, Damon unhesitatingly offered himself to be put to death in place of his friend should he fail to return. Phintias arrived in time to redeem Damon; and the king was so struck with this instance of devoted friendship that he pardoned the condemned man, and asked to be admitted to this bond of friendship.

For many Officers there must necessarily be poverty of human friendship, for the making of friends is not our mission. To draw personal friends from the people among whom you work is undesirable and very unwise. Your influence as a Commanding Officer will be sadly hampered if it be seen that you are partial to one in a corps more than another. An even-handed rule is essential to your success in the highest sense: remember that. You have many acquaintances, but perhaps no friends outside the circle of Salvation Army Officership.

Yet I doubt whether any bond of common interest and fellowship exists equal to that between Salvation Army Officers. A Captain and a Lieutenant can be friends. Mutual tastes draw

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people together. Interest in the same things is the brickwork of friendship and unselfishness is its cement. Music, art, athletics, books, these can be a strong bond of union between those of different temperaments and gifts, and in widely differing circumstances; but can they compare with the unique interest of soul-saving?

The Bible, which is a complete rule of life, pictures the highest and noblest aspect of friendship: 'And Jonathan Saul's son arose, and went to David into the wood, and *strengthened his hand in God!*' (1 Sam. xxiii. 16). The mission of friendship is mutual establishment in the Highest.

Friendship helps to smooth the rough and difficult places of life. In human friendship the practical side is of importance, and in friendship with Jesus the practical side is vital. In order to understand that God has a practical interest in man, we need a clear and unmistakable faith in the humanity of our Lord. He took upon Himself the nature and form of man that He might be a faithful and availing Friend, able to succour us; 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin' (Heb. iv. 15).

Uplift His humanity; uphold it before men; cherish it as His friend.

'To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

'For Mercy has a human heart;
Pity, a human face;
And Love the human form divine:
And Peace the human dress.'

Friendship with Jesus

Friendship with Jesus must, above all, mean sympathy with His interests. Just as in a close human friendship there are tastes and sympathies in common, so friendship with Jesus involves mutual interest.

Jesus could not look upon sinners without feeling intensely for them. Picture Him mourning over the blindly sinning children of Jerusalem: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not' (Matt. xxiii. 37).

He could not look at sinners without thinking of their doom, without wanting to die to save them. If we are in the close relationship of friendship with Him we shall not have to condemn ourselves and say, 'I do not love souls as I ought to love them.' As His friends, when we look upon sinners can we forget that His Blood was shed for them? He loved them better than His human life.

If you want your soul to flow out in saving love to the sinners around you—and, oh! I know this is your desire—let Him draw you fully into that wonderful relationship, friendship with Him. Enter into loving sympathy with Him. Break away from all that is out of harmony with intimate friendship with Him.

Some one has truly said that 'God reveals Himself as a companionable God.' I hardly liked these words when I first heard them, but I have come to love them, because I find they speak a precious truth. It is not belittling to Jesus that He wants to be your Friend, your Companion. He is so great that He can afford to stoop and dwell with every

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soul who seeks His friendship. The reason you cannot wisely enter into personal friendship with your soldiers, is that you have not a heart great enough to embrace the whole corps in that particular manner, but God is so great that to Him nothing can be small.

Are you the happy and satisfied friend of Jesus? I am not asking just now whether your doctrine is sound, whether you believe in His Divinity, His humanity, or what you think about Him. I ask: '*What do you feel about Him?*' Is He really known to you? Is He your friend? Do you seek His presence on every possible occasion? Can you say,

‘The love of Jesus, what it is,
None but His loved ones know?’

Trying to help a soul who found it difficult to love God because it is impossible to see Him, some one with awakened perception said, ‘How do you know your mother? You have seen her? I beg your pardon, you never saw your mother. You have seen her face, her form, but you have not seen her courage, her fidelity, her patience, her love, her self-sacrifice. These are what make your mother.’

Our Lord foresaw how hard it would be for flesh and blood to hold to the Unseen Reality of His presence when earthly eyes could not behold Him. ‘Blessed are they,’ said He, ‘that have not seen, and yet have believed’ (John xx. 29).

‘Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.’

Are you happily established in a relationship which makes you one with Him, one with His

Friendship with Jesus

purposes, ready, if He demand it, to die for sinners because He died for them ?

The summit of the atonement, and its crowning glory, is that it makes it possible for the redeemed to be one with Him. 'I, if I be lifted up, will draw all men unto Me'—I have already said that this statement does not refer only to the unbelieving world, to sinners, but to the drawing power the Lord exercises upon those who love and serve Him, bringing them into perfect union with Himself. The full glory of the atonement will be seen on that day when the heavenly gates will open and, seeing the King, we shall be found in His image.

How far has this lovely possibility of union with God become fact for you ? To what extent are you aware of His beauty, His attraction ? Can you look towards Him, laying your thoughts and wishes before Him, and feel that He is a companionable God ? Friends may be separated by long distance, but true friendship holds in spite of distance. Companionship is a faculty of the spirit. Friends, widely separated, may be much in each other's minds and hearts and confidence.

Enjoying His friendship, can you be lonely ? Jesus promised, 'Lo, I am with you always, even unto the end of the world.' He also promised, 'I will never leave thee nor forsake thee.'

To love is to desire nearness to the person beloved. None can know what a blow to the Founder it was when the Army Mother was taken from him. The tide of worldly opinion was turning in favour of The Army, whose earliest warriors had triumphed in the first desperate fight with difficulties and hardships, and 'Darkest England' was written as the Army Mother lay on her deathbed.

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What a pull at the heart strings of the Founder was this earthly loss; and how glorious that he was able to say, 'Thy will be done.'

In this illness of my darling Catherine,* what an addition to our pain that she should break down on the Continent, and that we are not able to have her home because the doctors say she must not risk the journey! The General had planned to release her from work for the time being so that she should be with me in these Councils. When I told her this, she replied, 'It is too good to be true!' She looked forward to seeing some of those whom she had shepherded in the Training Garrison and to being a help to me. You will realize that she is much in my mind continually. We are suffering with her, but the love of Jesus comforts us.

We are not promised that as followers of Him our lives shall be free from pain and trial; but He has promised His presence in every storm, and His friendship throughout life's journey.

It takes two to make love complete, two to make a perfect friendship. His offering of Himself is fully made. Have you offered yourself without reservation in return? Jesus left His cause in the hands of His friends in perfect faith. How far is His cause yours to-day? 'Ye are My friends, if ye do whatsoever I command you' (John xv. 14). These are the conditions.

As His friends, we shall gladly go the way He goes: our perfect victory will be seen in a close following of Him. 'These are they which follow the Lamb whithersoever He goeth' (Rev. xiv. 4).

* Lieut.-Colonel Catherine Booth was taken ill in Holland in June, 1922, when engaged in heavy duties as Secretary for Salvation Army affairs in Europe, and was unable to return to England until the following December.

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We are clearly called to follow Him up the mountain side; through the plains and valleys; into the desert; and among green pastures. He will give us variety. We shall encounter the darkness of night; but He will not keep us in the dark too long; we shall ere long come out into the sunshine, if we only follow wheresoever He goeth. 'His life within our heart must be the source of all our energies, so that we do not merely follow but keep step upon the way.'*

Is He with you in all circumstances? Would you rather be in the hardest corps than in any place of your own choosing which would mean the sacrificing of His presence, the loss of His favour?

The presence of Jesus with you will empower you. He, the mighty one, will show you His will, give you His wisdom, and counsel you. You may not become more clever, but He will use you as you are, giving you an added power, the power that can move mountains, lift up sinners, lead souls into sanctification.

We Salvationists are noted as a praying people. I have not time to-day to speak about prayer, beyond reminding you that the presence of Jesus is necessary when we pray. As a people we are not bound by forms and ceremonies, nor tied up to prayers out of a book. Wherever we are, we maintain that we are ready to pray and able to pray; but the realization of the presence of Jesus is that which makes prayer efficacious. 'Whatsoever ye shall ask in My name'—we can ask nothing sincerely in the Lord's name unless we have a right to use His name because we are in His presence.

A young farmer, describing himself as at that time careless and ungodly, lived on a lonely farm. His aunt came to spend the night, and, being tired,

* 'Messages to the Messengers,' by Lieut.-Colonel Catherine Booth.

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went to her room early in the evening. Passing her bedroom door later, the young man heard her speaking, and wondered who could be with her. Writing of this, he says, 'I found she was praying, speaking to God in such a firm voice, it seemed to me as if He were there. I felt that somebody must be there. I was even frightened. I felt somebody must be in the house, felt and said, "Surely God is in this place and I knew it not."' "

The aunt left next morning, without speaking of religion, but that sense of the presence of God never left the young man, and at length he was converted.

If His presence be truly with you He will empower your every act. Is He with you in power when you pray for your people? When you pray for the outcasts? When you pray for those whose sore need is known to you? As your life touches the halt, the blind, the lame, those taken captive by the Devil, is His healing and helping presence with you so that miracles are expected by you; yes, and wrought by Him?

Do you constantly realize His presence? In dealing with the unthankful, the ungrateful, are His patience, His forbearing love with you? Do you partake of His forgiving spirit. Jesus in the flesh was forgiveness personified.

With Him in possession, the patience, the wisdom, the wide-mindedness, and the love that we need, will be ours.

'Tis but as men draw nigh to Thee, my Lord,
They can draw nigh each other and not hurt.
Who with the gospel of Thy peace are girt,
The belt from which doth hang the Spirit's sword,
Shall breathe on dead bones, and the bones shall live,
Sweet poison to the evil self shall give;
And, clean themselves, lift men clean from the mire abhorred.'

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It is sometimes complained that some who come to Officers, expecting to find them patient and tender, receive a rebuff, and their souls and minds are hurt. I heard the other day of a Local Officer, a man very prosperous in business, who went for his holidays to a place where there is a small corps. Wishing to give some time to the service of souls, he attended knee-drill in plain clothes, and found a company of seven or eight people and their Officer. It seems hard to believe, but it is true, that nobody spoke to him, and he went away feeling rebuffed, and attended no more meetings at that corps. Returning from furlough, he told his Officer of the occurrence, adding, 'They were poorer by ten pounds which I should have given them, as well as by my help in the fight.' I am not justifying him in having been turned from a purpose of service; but he ought not to have received what appeared to him a rebuff.

The secret of power on the platform is the presence of God with the speaker. You may not have much ability as a speaker, or as much time to prepare as you would wish; but do not omit the essential—the Holy Presence with you.

Are you in danger of letting preparation be a substitute for Holy Ghost power? I have heard of a preacher who explained, during the morning service, that he had left the notes of his sermon at home, adding, 'So this morning I must rely wholly on the Lord! I hope to do better this evening!' Do not let any preparation for public work come before the preparation of your own spirit, being in His presence, consciously rejoicing in His friendship, claiming the fulfilment of His promise, 'I am with you.'

In the storms of life, storms of sorrow and temptation, is He with you, saying, 'Peace be still'? Oh, the

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sense of safety if He be there, the certainty that all is well, the assurance that no temporal losses can hurt too deeply, that nothing of time can mar the spirit within, that no temptation will overthrow the soul !

Your desire, your craving love, will ensure His presence with you. 'They constrained Him . . . and He went in to tarry with them.'

Are you sufficiently in earnest in seeking His continual presence ? Your energies go out in many directions. My heart is lifted up with thankful praise as I think of the many and varied activities of the Field Officer. You are redeeming time; pouring forth strength, achieving much. *Who dare put a limit to what may be done, if you go out filled with the power and fullness of the Holy Ghost ?*

How different another's presence can make everything, for companionship alters character. You see this in the corps. You are concerned for the young people who choose the wrong companions. They go down, and down, and down. Let us remind the world that man was created for the companionship of God. Some of you would be desperately lonely if this were not so; but your way cannot but be bright if the Light of the World be with you.

If the love, the gentleness, the purity of our Lord Jesus bear us company all the way, we shall surely grow up into Him in all things. His Spirit, in contact with our spirit, transforms us so that we become 'new creatures.'

George Fox tells us, 'When I gave Jesus myself, He came to me and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door.'

Our Council concludes, and I would sum up my thought, and your thought—for I believe we have

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been thinking together—in the question our Lord put to Peter, ‘Simon, *son of Jonas*, lovest thou Me more than these?’

A special gleam of light falls for me on that subtitle, ‘Son of Jonas.’ Men and women, yes, and even children, are often inclined, especially if they have a quarrel with life, to blame their parents for their make-up. They say, ‘If only I had had better parents, or a different training, things would be so different with me.’ Some are in the bondage of fear, dreading the cropping up in their own lives of undesirable hereditary tendencies.

The dear Lord knows whose sons and daughters you are. He knows what your upbringing and training have been. Whilst taking these matters into account, He sees them as quite unimportant in comparison with your attitude towards Himself. Knowing all about you, He asks you one question, ‘Lovest thou Me?’ This is His test for you, if you come through that test triumphantly, you are an instrument well tempered for His work.

The supreme fact of our relationship with Jesus is love. His power over us is love. His friendship with us is grounded in love. His presence with us is love. ‘God is love.’

Love ever bridges chasms, and defies distance. By nature we are far from Him; but His love bridges the distance, and lo! He is with us, if we love Him. It is love, our love for Him as well as His love for us, that can change us from servants into friends, so that we face our opportunities and duties, not seeking reward and gain, but willing to suffer with Him, able to rejoice in difficulty and hardship.

‘We love Him because He first loved us.’ That He loved you and gave Himself for you is eternally

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true. Does His love call out an ever-deepening response in your heart?

‘Yes, Lord, Thou knowest that I love Thee,’ replied Peter; and, teaching for all time that love must have a practical outcome, the Lord said, ‘Feed My lambs.’ But it was necessary to impress the lesson so that it became one of the clearest our Lord ever taught. He repeated the question, and the answer came insistently from Peter’s impetuous lips, to be accepted not with words of love but with a command, ‘Feed My sheep.’ A third time the question was urged, and we are told that Peter was grieved at what seemed an implied doubt when he replied, ‘Lord, Thou knowest all things; Thou knowest that I love Thee.’ Jesus’ sole reply was, ‘Feed My sheep.’

How careful Jesus was that the lives of those who were to be His first witnesses should be on the right basis, the basis of love. This question to Peter, three times asked, and ever memorable as the Lord’s last question to him, was not of doctrine, but simply, ‘Lovest thou Me?’

Our Lord might have preached a mighty sermon to prove that there is no true love without service, but could anything more plainly reveal His mind to us to-day than that episode told by John of ‘the third time that Jesus showed Himself to His disciples after He was risen from the dead’?

Love must have a practical outcome. Christ is not satisfied with mere professions of love. Sometimes so-called friends offer us love consisting of sweet words only, or desire to hold us in bondage because selfishness prevails where true love would bring liberty. Into such so-called love the deadly sin of jealousy will soon creep.

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What words will tell of the blessing of perfect love—His love to us, calling out to the fullest capacity our love to Him? Love will make us willing and wishful for the fulfilment of all His holy will. Love will make us unsatisfied with less than perfect freedom from sin. Has love become a transforming power in your life so that your heart is tender and quick to feel the approach of temptation?

Love will make you eager to serve. If you love Him, you will be willing to be last or first in the eyes of the world or of men. To love Him is not only to sink personal interests but to find them transmuted; and love will transform with a touch of rare beauty all that you do for Him. How barren are works without love. 'Love is the Divine qualification for all works of human service.'

Listen to His question, 'Lovest thou Me?' What others think of you, whether good or ill, is of no account. What does He think of you? What is your opinion of yourself? Has love made duty easy and the burden light? Has love given your heart strength and winged your feet?

'Lovest thou Me?' The question was not as to love for His human form, He spoke in His resurrection body. The vital question to one who would follow Him was then, and is to-day, Do you love His purity, His truth, His zeal, His character, His cause? Loving Him, you will represent His character; you will embrace His cause.

In seeking the abiding presence of Christ, there must be complete trust in our hearts. I want to conclude with an extract from Colonel Catherine's letter 'To one who questions God's dealings.'*

'Remember with what wisdom and how perfectly

* 'Messages to the Messengers.'

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God has made you to know all that is necessary to your Salvation, and be content to leave some things undiscovered to be discovered in Heaven. Turn to the everyday problems of life and duty. Turn from the questioning of other people's holiness to the living out of your own.

'There is, and ever will be, much which we cannot understand, but God has not left us in the dark about His will for ourselves. Let us be careful to walk in the light we have, lest it become darkness. . . .

'For your heart, as for mine, the question is not: Do I understand God, but, do I *trust* Him? Not, do I agree with God, but, do I *obey* Him? Not, do I see God, but, do I *love* Him? If we can answer to these questions, "I do," then we shall not be ashamed when we see Him face to face.'

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